

## **Chapter 11**

### **Grade Seven – World History and Geography: Medieval and Early Modern Times**

- How did the distant regions of the world become more interconnected through medieval and early modern times?
- What were the multiple ways people of different cultures interacted at sites of encounter? What were the effects of their interactions?
- How did the environment and technological innovations affect the expansion of agriculture, cities, and human population? What impact did human expansion have on the environment?
- Why did many states and empires gain more power over people and territories over the course of medieval and early modern times?
- How did major religions (Christianity, Islam, Buddhism, Hinduism, and Sikhism) and cultural systems (Confucianism, the Scientific Revolution, and the Enlightenment) develop and change over time? How did they spread to multiple cultures?

The medieval and early modern periods provide students with opportunities to study the rise and fall of empires, the diffusion of religions and languages, and significant movements of people, ideas, and products. Over this period, the regions of the world became more and more interconnected. Although societies were quite distinct from each other, there were more exchanges of people,

products, and ideas in every century. For this reason, world history in this period can be a bewildering catalog of names, places, and events that impacted individual societies, while the larger patterns that affected the world are lost. To avoid this, the focus must be on questions that get at the larger world geographical, historical, economic, and civic patterns. To answer these questions, students study content-rich examples and case studies, rather than surveying all places, names, and events superficially. Students approach history not only as a body of content (such as events, people, ideas, or historical accounts) to be encountered or mastered, but as an investigative discipline. They analyze evidence from written and visual primary sources, supplemented by secondary sources, to form historical interpretations. Both in writing and speaking, they cite evidence from textual sources to support their arguments.

The thematic questions listed above relate to the following major changes that took place during medieval and early modern times:

- Long-term growth, despite some temporary dips, in the world's population, beyond any level reached in ancient times. A great increase in agricultural and city-dwelling populations in the world compared to hunters and gatherers, whose numbers steadily declined.
- Technological advances that gave humans power to produce greater amounts of food and manufactured items, allowing global population to keep rising.
- An increase in the interconnection and encounters between distant regions of the world. Expansion of long-distance sea-going trade, as well

as commercial, technological, and cultural exchanges. By the first millennium BCE, these networks spanned most of Afroeurasia (the huge interconnected landmass that includes Africa, Europe, and Asia). In the Americas, the largest networks were in Mesoamerica and the Andes region of South America. After 1500 CE, a global network of intercommunication emerged.

- The rise of more numerous and powerful kingdoms and empires, and especially after 1450 CE, gunpowder weapons became available to rulers.
- Increasing human impact on the natural and physical environment, including the diffusion of plants, animals, and microorganisms to parts of the world where they had previously been unknown.

One of the great historical projects of the last few decades has been to shift from teaching Western Civilization, a narrative that put Western Europe at the center of world events in this period, to teaching world history. Decentering Europe is a complicated process, because themes, periods, narratives, and terminology of historical study was originally built around Europe. For example, the terms “medieval” and “early modern” were invented to divide European history into eras. Neither of the meanings of “medieval” – “middle” or “backward and primitive” – are useful for periodizing world history, or the histories of China, India, Southeast Asia, or Mesoamerica. Students can analyze the term “medieval” to uncover its Renaissance and Eurocentric biases, as a good introduction to the concept of history as an interpretative discipline in which

historians investigate primary and secondary sources, and make interpretations based on evidence.

Themes and large questions offer cohesion to the world history course, but students also need to investigate sources in depth. For this, a useful concept is the site of encounter, a place where people from different cultures meet and exchange products, ideas, and technologies. A site of encounter is a specific place, such as Sicily, Quanzhou, or Tenochtitlán/Mexico City, and students analyze concrete objects, such as a porcelain vase or the image of a saint, exchanged or made at the site. As students investigate the exchanges that took place and the interactions of merchants, bureaucrats, soldiers, and artisans at the site, they learn to consider not only what was happening in one culture but also how cultures influenced each other. They also gain fluency in world geography through maps.

Although this framework covers the existing seventh grade content standards, it reorganizes the units. Each of the new units has investigative focus questions to guide instruction and concrete examples and case studies for in-depth analysis. The new units are:

- 1. The World in 300 CE** (Interconnections in Afroeurasia and Americas)
- 2. Rome and Christendom, 300 CE to 1200** (Roman Empire, Development and Spread of Christianity, Medieval Europe, Sicily)
- 3. Southwestern Asia, 300 to 1200; World of Islam** (Persia, Umayyad & Abbasid Caliphates, Development and Spread of Islam, Sicily, Cairo)

**4. South Asia, 300 to 1200** (Gupta Empire, Spread of Hinduism and Buddhism, Srivijaya)

**5. East Asia, 300 to 1300** (China during Tang & Song, spread of Buddhism, Korea & Japan, Quanzhou)

**6. West Africa, 900-1400** (Ghana, Mali)

**7. Americas, 300 to 1490** (Maya, Aztec, Inca)

**8. Sites of Encounter in Medieval World, 1200-1490** (Mongols, Majorca, Calicut)

**9. Global Convergence, 1450-1750** (Voyages, Columbian Exchange, Trade Networks, Gunpowder Empires; Colonialism in Americas & Southeast Asia, Atlantic World)

**10. Impact of Ideas, 1500-1750** (Spread of Religions; Reformation; Renaissance, Scientific Revolution, Enlightenment)

## **The World in 300 CE**

- How interconnected were the distant regions of the world in 300 CE?

This unit serves an introduction to world regions and interconnections as of the year 300 CE. The teacher explains that a central question of the seventh grade world history course is: **How did the distant regions of the world become more interconnected through medieval and early modern times?** In this unit, they will study the interconnections of world cultures in 300 CE. The world's people were fundamentally divided into two regions: Afroeurasia or the Eastern Hemisphere, and the Americas, or the Western Hemisphere. In the

Americas, there were many different cultures. In two areas, Mesoamerica and the area along the Andean mountain spine, there were states and empires with large cities supported by advanced agricultural techniques and widespread regional trade. In 300 CE, the Maya were building a powerful culture of city-states, and Teotihuacán in central Mexico was one of the largest cities in the world. These two centers traded with each other. In the Andes region, the state of Tiahuanaco extended its trade networks from modern-day Peru to Chile. While these two regions were probably not in contact with each other, trade routes crossed much of North and South America.

Within Afroeurasia, there were many distinct cultures that spoke their own languages, followed distinct customs, and had little contact with other cultures. However, across the center of Afroeurasia, many cultures were connected by trade routes. These trade routes were across land, such as the Silk Road between Central Asia and China, and across seas, such as the Indian Ocean and the Mediterranean Sea. Luxury goods, such as silk from China or frankincense from the Horn of Africa, traveled from merchant to merchant across Afroeurasia from the Atlantic to Pacific Coasts, but the merchants themselves did not travel that far. A small group of elite people (wealthy, land-owning, ruling, noble, religious leaders) in each of those cultures bought imported luxury products. Besides trade goods, travelers on the trade routes carried ideas and technologies from one culture to other cultures. Missionaries of Buddhism and Christianity spread their religious ideas. In 300 CE, the regions of Afroeurasia were much more connected to each other than ever before. However, they were

not as connected and intertwined as they are today. In 300 CE, the most important influences in each culture came from within that culture, rather than from contacts with the outside world.

Although there were hundreds of different cultures in Afroeurasia, there were four empires, states, and cultures that dominated the center of Afroeurasia.

These were the Roman Empire (Mediterranean Region and Europe), the Sasanian Persian Empire (Southwestern Asia), Gupta Empire (South Asia), and China (East Asia). Students analyze maps that show these empires across Afroeurasia and trace the trade routes (on land and sea) that connected them.

Migrations continued to be important change factors. Along the northern edge of the agricultural regions of China, India, Persia and Rome, in the steppe grasslands, pastoral nomad societies moved east and west. Some formed mounted warrior armies which attacked the empires of China, India, Persia, and Rome and disrupted commerce on the silk roads and land trade routes across Eurasia. In Oceania, Polynesian explorers used outrigger canoes and navigational expertise to expand their settlement to new islands across the Pacific. In Sub-Saharan Africa, Bantu-speaking farmers were expanding southward and founding communities, mixing with or displacing older cattle-herding and foraging populations and expanding town and trade networks.

Between 300 and 600 CE, the disruptions caused by the migrations and attacks and the decline of some empires (such as Han China, Parthian Persia, and the Western Roman Empire), made these turbulent times for many peoples of the world. The number of big cities declined from an estimated 75 in 100 CE to

only 47 by 500 CE. But in other areas of the world, the networks of trade and interconnection expanded. As trade across the Sahara increased, Ghana emerged as a new commercial kingdom along the southern edge of the desert. The routes expanded southward to Aksum in East Africa, which flourished as a center of Indian Ocean trade. In the seventh century, a dynamic period of trade and cultural interchange took hold across Afroeurasia. Trade and the spread of religious ideas between societies in Afroeurasia increased again.

#### **Rome and Christendom, 300 to 1200**

- How did the environment and technological innovations affect the growth and contraction of the Roman Empire, the Byzantine Empire, and Medieval Christendom? What impact did human expansion have on the environment?
- How was Rome a site of encounter?
- How did the Roman Empire gain and maintain power over people and territories?
- Did the Roman Empire fall?
- How did the religion of Christianity develop and change over time? How did Christianity spread through the empire and to other cultures?
- How did the decentralized system of feudalism control people but weaken state power?

This unit builds on the sixth-grade study of Roman civilization. Even if students did not study the Roman Republic in sixth grade, the seventh-grade



181 teacher should not spend time reviewing that phase of Roman history. Instead  
182 the teacher should begin with the question: **How did the environment and**  
183 **technological innovations affect the growth and contraction of the Roman**  
184 **Empire?** Rome began on the Italian peninsula and spread around the  
185 Mediterranean Sea. At its greatest extent, the empire stretched from Britain to  
186 Egypt and from the Atlantic to Iraq. It united the entire Mediterranean region for  
187 the first (and only) time. Although the Romans did conquer northwestern Europe,  
188 they were more at home in the warm, dry climate around the Mediterranean Sea.  
189 Geographically, northern Europe lies within the temperate climatic zone that in  
190 ancient and early medieval times was heavily forested. Atlantic westerly winds  
191 bring high rainfall, mostly in winter, to ocean-facing Europe. Deeper into Eurasia,  
192 however, these latitudes become drier and colder. In Mediterranean Europe,  
193 mild, rainy winters and hot, dry summers prevail. Beginning in ancient times,  
194 farmers converted forests of southern Europe into wheat fields, olive orchards,  
195 and vineyards. Farming advanced more slowly in the dense woodlands and  
196 marshes of the north. The California EEI Curriculum Unit, “Managing Nature’s  
197 Bounty,” has a map of the physical features and natural regions of Europe and  
198 lesson 4 explores the products of different European regions. Students analyze  
199 what effect geographic location had on the Roman Empire and on the Germanic  
200 peoples who lived in the northern forests beyond the Danube and Rhine rivers.  
201 Students map the extent of the empire and label the most important provinces  
202 (Egypt, Spain, Gaul, Greece, Syria, Palestine **PC: ,which was renamed by the**  
203 **Romans after conquering Judea)** **RFC: Integral to the history covered by this unit**

204 **Historical Literacy and accuracy** and bodies of water. They also examine Roman  
205 buildings and roads to see the application of the two most important Roman  
206 technological innovations: the arch and cement. Studying maps of roads, trade  
207 routes, and products traded within the empire shows that the Roman Empire was  
208 based on a network of cities. Those cities were dependent on trade with other  
209 regions of the empire. This is common today, but in the ancient world, it was not.

210       The teacher does not review the Roman Republic, but begins with the Roman  
211 Empire at its height, with the question: **How was Rome a site of encounter?** A  
212 site of encounter is a place where people of different cultures meet and  
213 exchange products, ideas, and technologies. At the site of encounter, new  
214 products, ideas, and technologies are often created because of the exchange.  
215 Rome was a multicultural empire. Romans spoke Latin, but they conquered  
216 Egyptians, Greeks, Syrians, Jews, Celts and Gauls, people who spoke Greek,  
217 Aramaic, **PC: Hebrew RFC: Hebrew slaves were brought to Rome after**  
218 **conquering Judea, Historical Literacy and accuracy and “importance of religion in**  
219 **human history”** and hundreds of other languages, and followed dozens of  
220 religions. Roman emperors built up the city of Rome to bring together the best  
221 from their empire and the world. Through studying Rome as a site of encounter,  
222 students explore the character and contributions of Roman civilization at its  
223 height. Residents benefited from sophisticated art, architecture, and engineering.  
224 For example, the Romans constructed huge aqueducts to bring water to cities  
225 from many miles away. Imports of grain and olive oil fed the city of between one  
226 and two million people at its height. The city featured a Colosseum for gladiatorial

contests, a race track, theaters, baths (for both bathing and socializing), and elegant forums with markets and law courts. Many great thinkers and writers, such as the Pliny the Elder, Juvenal, Plutarch, and Virgil (or Vergil), lived and wrote during the Roman Peace (Pax Romana), the two centuries of prosperity that began with the reign of Augustus Caesar (27 BCE-14 CE). However, this prosperity was based on riches from conquest and slave labor on large agricultural estates that provided food and luxuries for the cities. Wealthy Romans also purchased luxuries, such as silk from China, medicines and jewels from India, and animals from sub-Saharan Africa, brought into the empire by merchants on the Silk Road and other Afroeurasian trade routes.

Next students examine the question: **How did the Roman Empire gain and maintain power over people and territories?** After Augustus, Rome was ruled by an emperor who theoretically had total power. However, in practice, the power of the emperor was limited by the lack of an effective administration, except in the military. The Roman legions were the source of imperial authority. For civilian government, the empire relied on attracting local elites (landowners, wealthy and/or powerful people, religious leaders) to become local administrators. Corruption was a huge problem, and military leaders had too much power. However, the unity of Rome and the power of its culture gave many people a strong reason to support the empire. Roman citizenship was initially given to people from the provinces as a reward for service, for example, to retired auxiliary soldiers. They and their sons then had the right to vote. Gradually, everyone in the provinces gained citizenship, except for slaves. Broadening

250 citizenship was a deliberate policy of certain emperors, who believed it would  
251 cause more people to support the empire and help it run smoothly. Roman laws  
252 also helped solidify the empire. A body of laws was passed down through the  
253 centuries and ultimately influenced legal systems in modern states such as  
254 France, Italy, and Spain, as well as Latin American countries.

### Grade Seven Classroom Example: The Roman Empire

To understand the Roman perspective on the empire's power over other people and territories, students do a close reading of an excerpt from Vergil's *Aeneid* (Book VI, lines 845-853). Mr. Taylor gives students a copy of the excerpt with the guiding question: **What did the poet Vergil think about the Roman Empire's power over people and territories?** The handout also has a sentence deconstruction chart for the excerpt and a source analysis template.

For the first reading, the students read the excerpt to themselves and then discuss these questions: **Did Vergil think Roman power was good or bad for the conquered people? What words support your answer?** For the second reading, Mr. Taylor guides the students through a sentence deconstruction chart, pointing out the parallel phrases describing the "others" (the Greeks and Persians) and "you" (the Romans). The students also complete the source analysis template, with information from the textbook or teacher notes. They learn that Vergil was a Roman poet in the first century BCE. His patron was Augustus Caesar, the founder of the Roman Empire.

The historical context for the writing of the *Aeneid* was the beginning of the

Roman Empire. In fact, Vergil wrote this poem to glorify the new empire and Augustus as its leader. For the third reading, Mr. Taylor divides the students up into pairs. Each pair marks up the text with cognitive markers and annotates it in the margins. He then displays several of the pairs' annotated texts on the elmo, explains difficult points, and answers questions. For the fourth reading, students answer text-dependent questions. For the final question, Mr. Taylor calls for an interpretation to answer the focus question.

**CA HSS Standards:** 7.1.1

**CA HSS Analysis Skills (6–8):** Research, Evidence, and Point of View 5,  
Historical Interpretation 1

**CA CCSS for ELA/Literacy:** RH.6–8.1, 2, 6, SL.7.1, L5a

**CA ELD Standards:** ELD.PI.7.1, 6a

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256        In the late second century, the Romans came up against limits. Roman  
257        armies could not defeat the Persian Empire in the east, and there was little  
258        reason to expand into the rural communities and forests of northeastern Europe.  
259        Deprived of its income from conquest, Rome still had to defend its frontier on the  
260        Rhine and Danube rivers from the Germanic peoples and its border with the  
261        Persian Sasanian Empire in the east. In the third century, the emperors  
262        Diocletian and Constantine separated the Roman Empire into two halves and  
263        reformed the empire to focus its resources on military defense. Constantine  
264        established a new capital for the Eastern Roman Empire at Byzantium, which he  
265        renamed Constantinople.

At this point, the teacher shifts to the development of Christianity. In the early years of the Roman Empire, Christianity began as a sect of Judaism in Palestine. **PC: Judea RFC: at the time of Jesus Christ the Romans had not yet attempted to annihilate the Jews and rename the area, key to important Historical and Geographic Literacies,** a province of the Roman Empire. The teacher focuses on the question: **How did the religion of Christianity develop and change over time? How did Christianity spread through the empire and to other cultures?** According to the New Testament of the Christian Bible, Jesus, a Jewish carpenter from the small Judean city of Nazareth, began to preach a message of peace and divine salvation through love. He taught that God loved all his creation, regardless of status or circumstance, and that humans should reflect that love in relations with one another. Jesus confirmed the Jewish belief in one God, but he added the promise of eternal salvation to believers. The Roman authorities in Judea executed Jesus. But under the leadership of his early followers, notably Paul, a Jewish scholar from Anatolia, Christians took advantage of Roman roads and sea lanes to travel widely, preaching to both Jews and others. As missionaries spread Christianity beyond the Jewish community, they abandoned some Jewish customs, such as dietary laws, to make the new religion more accessible to non-Jews. Christian communities multiplied around the Mediterranean, through Persia, and into Central Asia. The church communities welcomed new converts without consideration of their political or social standing, including the urban poor and women. Upper class and influential Romans who converted appear to have been predominantly women,

and some of them assumed leadership positions. Many Jews did not convert to Christianity, and Judaism and Christianity split into two separate religions.

The Romans had an official state religion (Jupiter, Juno, deified former emperors) but they allowed people they had conquered to follow other religions.

However, after some Jews rebelled against Roman rule, the Romans exiled

~~many Jews from Palestine,~~ PC: destroyed the Temple in Jerusalem and

ransacked the city. Under Emperor Hadrian Jews were slaughtered, enslaved or

exiled from Jerusalem which the Romans renamed Aelia Capitolina, RFC:

Understand the Importance of Religion through modern times, which led to the

diaspora, or spreading out, of Jewish communities across Afroeurasia. PC:

Judea was renamed Syria-Palestina in an attempt by Hadrian to erase the

memory of the nation of Jews, from the world. RFC: Important Goal of Historical

Literacy and accuracy and Importance of Religion in Human History (14)

Christians also got into trouble with Roman authorities because Christians

refused to attend the official sacrifices to the Roman gods. The Roman

authorities sometimes persecuted Christians and executed them, but at other

times, Christians were left alone.

In the fourth century CE, Emperor Constantine legalized the religion of

Christianity, and soon after, it became Rome's state religion. Constantine wanted

the Christian Church to unify and support the now divided Roman Empire. As it

became a state religion, Christianity changed. Constantine's mother, Helena,

converted to Christianity visited Jerusalem and indicated the precise locations of

the Stations of the Cross. RFC: Important Historical Literacy and religious

information that is still pertinent today The bishops who had been leaders of semi-secret, persecuted communities were now charged with supporting the Roman Empire. Constantine insisted that the bishops hold a council at Nicaea and agree on one set of Christian beliefs, summarized in the Nicene Creed. Church leaders selected certain texts (gospels and letters) for the official Christian Bible, which was translated into Latin. They organized the Christian Church with a Roman structure and gave their support to Roman authorities. Church leaders then vigorously tried to convert everyone to Christianity. As the Western Roman Empire shrank, Christian bishops often took over administration and defense of Roman cities.

The teacher points out that all religions change over time. In the historical context of 203 CE, when Christians were sometimes persecuted by the Romans, martyrs were very admired and made into saints of the early church. When Christianity became the official religion of the Roman Empire, the religion changed again, and the new emphasis was on obeying Roman authorities, behaving well, and converting non-believers to Christianity. **PC: It became forbidden for a Christian to convert to Judaism and for Jews to proselytize for Judaism.** **RFC: Under Constantine strict measures were enforced to prevent people from becoming Jewish and Jews suffered new hardships, key to Sociopolitical Literacy that has sometimes influenced treatment of Jews since that time.** The teacher concludes by telling students that they will return to this question about the development and changes in Christianity later in the unit.

Teachers now introduce students to the question: **Did the Roman Empire**



**fall?** In 476 CE, the empire in the west disappeared, though the eastern half continued to thrive. As the Byzantine Empire, this Greek-speaking Roman state survived until 1453. Students examine the evidence (from the textbook or teacher notes) and form their own interpretations to answer the lesson question. They examine factors that might have contributed to the collapse of western Rome: declining financial resources, political corruption and insubordinate military groups, excessive reliance on slave labor, depopulation from epidemics, and worsening frontier assaults, as the Huns migrated westward and pushed waves of Germanic tribes into the empire. By the time the Western Roman Empire ended in 476 CE, it had already shrunk into a small area, a shadow of its former extent. The teacher may point out that mounted warrior armies from Central Eurasia caused problems for China, India, and Persia as well, and contributed to a decline of trade on the silk roads and other land routes across Eurasia between 300 and 600 CE. The teacher has students meet together in groups to discuss the question and use their notes to make a T-chart of the reasons and evidence that support the “fall” of Rome, and the reasons and evidence that contradict the “fall” of Rome. Then the groups evaluate the reasons and evidence and formulate a one-sentence interpretation answering the question: **Did the Roman Empire fall?** The teacher also explains that if they argue that Rome did not fall, they should choose another word to characterize the end of the Western Roman Empire and the transition to the Byzantine Empire in the east. After student groups prepare their T-charts and write their interpretations, a student volunteer from each group writes the group’s interpretation on the board. Groups share

their reasons and evidence for and against, as the teacher records it on a T-chart on the board. Then the teacher and students review and discuss each of the interpretations. The teacher instructs student groups to review and revise their interpretations if necessary and identify the two pieces of evidence that best support their interpretation. The teacher explains that evidence must be specific. After students have selected the evidence in groups, each student writes a paragraph answering the question: **Did the Roman Empire fall?** They must include the two pieces of evidence. To support English Learners, the teacher provides a paragraph frame that starts each sentence with appropriate academic historical language.

Next students study the Byzantine Empire, with the question: **How did the environment and contact with other cultures affect the growth and contraction of the Byzantine Empire?** The Eastern Roman Empire was stronger than the Western portion. It had more people, more cities, greater manufacturing and commerce, more tax revenues, and more effective defenses against mounted warrior attacks from the north. Its military strength and wealth from the Afroeurasian luxury trade caused a flowering culture in the period between 600 and 1000 CE. The Byzantine Empire, as the eastern lands became known, had strong historical connections to earlier Hellenistic civilization. Its language was Greek, not Latin. This state was highly centralized around its capital of Constantinople and the rule of the emperor and his officials. The Christian church in the Byzantine Empire was closely connected to the emperor and his administration. **PC: Important technological, architectural and artistic**

advances occurred during Justinian's reign. A complex architectural innovation allowed for a smooth transition from a square church plan to a circular dome as exhibited by the famous domed Hagia Sophia, Church of St. Sophia in Constantinople, the Capital of The Byzantine Empire. RFC: Important technological advances are key to Cultural Literacy

The Byzantine Empire continued the Roman Empire's conflicts with the Persians along the eastern frontier. This long conflict weakened both empires and left them vulnerable when Muslim armies attacked in the mid-seventh century. While Muslim Arabs conquered the Sasanid Empire, the Byzantine Empire survived, but lost huge territories in North Africa and western Asia. The Byzantine Empire shrank but it did not fall until 1453.

In the fourth and fifth centuries, the Western Roman Empire fragmented, causing population to fall, cities to shrink, and agriculture to contract. As the empire shrank, Germanic armies and migrants overran Europe, dividing the region into small rudimentary kingdoms. The teacher begins to prepare students for the question: **How did the decentralized system of feudalism control people but weaken state power?** The teacher points out that early medieval kingdoms did not have strong authority. Local leaders and landholders were much more effective rulers of their small territories. In the Middle Ages, all power was local, not centralized in a state. PC: ~~Over the next few centuries, there was little trade, and most cities disappeared.~~ RFC: Villages still existed and traded with each other even across large regions In the eighth century, a Muslim dynasty founded a strong state in Iberia. Charlemagne (768-814), was an

exceptionally strong Christian king, who temporarily united a large part of Europe in the late eighth century and contributed much to the advancement of Latin literacy, learning, and the arts. Students may read excerpts from Einhard's *Life of Charlemagne* to analyze the factors that made Charlemagne's rule so successful.

After Charlemagne, political order was again fragmented by Viking, Magyar, and Muslim invasions. Local power, established in parts of Western Christendom through feudal relations, was the key to defeating the invaders. In feudalism, kings and powerful regional rulers offered protection and farm estates, or manors, to less powerful knights in return for loyalty and military service. The manors provided the income needed for a knight's horses, armor, and training. Knights, as lords of the manors, also controlled the serfs, peasants who were tied permanently to manor and obligated to give their lord labor and crops in return for security. Knights, regional lords, and aristocrats gained rights to hand down fiefs to heirs. Mothers and prospective wives often exerted great influence over marriages and family alliances. Gradually the elite mounted warriors began to be known as nobles.

These nobles wanted to keep control over local areas rather than to give power to the king and central government. Students learn about the conflict between King John and the great nobles in England, who forced the king to grant ~~PC: the~~ Magna Carta **RFC: Grammar**. This document guaranteed trial by jury of one's peers and the concept of no taxation without representation **PC: which are key rights and advances of individuals in western civilization. RFC: Ethical**

Literacy, National Identity and Constitutional Heritage related to Western

Civilization an important historical concept. From this root, other medieval

developments in England, such as common law and Parliament, gradually limited

the king's power and laid the foundations of English constitutional monarchy.

In addition to considering the political aspects of feudalism, students look at

these questions: **How did the environment and technological innovations**

**affect the growth of Medieval Christendom? What impact did human**

**expansion have on the environment?** In the tenth century, serfs and free

peasants employed new technologies, such as the moldboard plow and the

horse collar, to cultivate new farmland and boost agricultural production. Around

1000 CE, these innovations caused an agricultural revolution in Western

Christendom, which caused the population to increase, trade to expand, and

cities to grow again. In this expansion, many of the forests of northern Europe

were cut down, as humans used wood for heating and cooking and cleared land

for farming. **PC: Numerous architectural innovations emerged from the building**

**of castles and churches including wider window openings, buttresses, vaulted**

**ceilings, pointed arches, turrets and piers replacing columns. RFC: Historical and**

**Economic Literacies important to understanding technical advances of Middle**

**Ages** to understand Lessons 2 and 3 of the California EEI Curriculum Unit,

“Managing Nature’s Bounty: Feudalism in Medieval Europe,” analyze how feudal

relations and the manor system allocated ecosystem resources, and how

physical geography influenced feudal administrative positions and resource

management.

As students return to study of Christianity, they return to the question: **How did the religion of Christianity develop and change over time?** First, they trace on a map the spread of Christianity across Europe and Afroeurasia (as far east as Central Asia). In the Middle Ages, people called the Christian parts of Europe “Christendom,” which shows that an important part of their identity was being Christian. Since kings and states were so weak, the Church, whose hierarchy of clerics extended from the Pope down to the village priest, became the largest, most integrated organization in Europe. The Church followed a hierarchy adopted from the Roman Empire. Missionaries spread out to convert Germanic and Slavic people to Christianity. Christianity spread in Central and Eastern Europe, facilitating formation of states such as Poland in 966. Although most of the conversions were voluntary, some Christian kings forced people to convert to Christianity, as Charlemagne did to the Saxons in early 800s. Wealthy Christians donated land to monasteries, filled with monks and nuns who pledged themselves to live separately from the world. These monks and nuns were the only educated people, and they devoted themselves to copying Roman and Christian texts. Around 900, popes began to assert their control over the church hierarchy, which brought them into conflict with secular monarchs. Students learn about the split between the Orthodox Church, which acknowledged the leadership of the patriarch of Constantinople, and the Catholic Church, which recognized the authority of the pope in Rome. Churches in Eastern Europe (Russian, Greek, Serbian) followed the Orthodox or Greek Church, since missionaries led by Constantinople had converted their people to Christianity.

Because missionaries led by Rome had converted people in Western, Central and Northern Europe, these remained in “the Church,” also called the Latin Church and, later, the Roman Catholic Church.

### **Southwestern Asia, 300-1200: Persia and the World of Islam**

- How did the environment affect the development and expansion of the Persian Empire, Muslim empires, and cities? What impact did this expansion have on the environment?
- How did Islam develop and change over time? How did Islam spread to multiple cultures?
- What were the multiple ways people of different cultures interacted at the sites of encounter, such as Baghdad?
- Why was Norman Sicily a site of encounter?
- What were the effects of the exchanges at Cairo?
- How did the Muslim empires and institutions help different regions of Afroeurasia become more interconnected?

This unit examines the geography of Southwestern Asia (including the Middle East), the Persian Sasanian Empire, the emergence and development of Islam, the Umayyad and Abbasid Caliphates, and the spread of Islam **through the Ottoman Empire**, and interactions at three sites of encounter, Baghdad in the eighth century, Sicily in the twelfth century, and Cairo in the fourteenth century. The teacher begins with introducing the question: **How did the environment affect the development and expansion of the Persian Empire, Muslim**

**empires, and cities? What impact did this expansion have on the environment?** A climatic map of Southwestern Asia shows that much of this area falls within a long belt of dry country that extends from the Sahara Desert to the arid lands of northern China. In lesson one of the California EEI Curriculum Unit, “Arabic Trade Networks,” students examine the physical features and natural systems of the Arabian Peninsula and the human improvements to farming practices which increased supplies of food. Across this dry zone, including Arabia, pastoral nomads herded camels and other animals, and oasis cities sheltered farmers, artisans, and merchants. North of the Arabian peninsula is the lush agricultural land of Mesopotamia and Persia. Here settled farmers had supported an advanced civilization going back to ancient Mesopotamia. A map of the eastern hemisphere also shows students that Southwestern Asia, Persia, Arabia, the Red Sea, and the Persian (Arabian) Gulf were natural channels for land and sea trade in spices, textiles, and many other goods between the Indian Ocean world and the Mediterranean area. These geographical factors put Southwestern Asia and Arab, Persian, and Indian merchants and sailors at the center of the Afroeurasian trade networks, which began **PC: continued RFC: The sequential curriculum of the framework stresses the trade routes and exchange of earlier societies such as Greeks, Persian, Hebrew and Indian long before the 7<sup>th</sup> century** accomplishments of societies to grow dynamically after the seventh century.

The teacher turns briefly to the Persian Sasanian Empire from 300 to 651, when it was conquered by Muslim armies. The teacher reminds students that the



Persian Empire (under different names, which aren't important for the students to memorize) had existed from about 550 BCE and was the heir to the ancient civilization of Mesopotamia. It was the most important state in Southwestern Asia and Rome and the Byzantine Empire's great rival for power in the eastern Mediterranean and western Asia. In the sixth century, the Sasanians ruled an empire that began at the Euphrates River and covered modern Iraq, Iran, Afghanistan, and parts of central Asia. Their ruler was called by the title "King of Kings." The official religion of Persia was Zoroastrianism, but they practiced religious toleration. Many Jews and Christians lived in the Persian Empire. Every land trade route across central Eurasia passed through the Persian Empire, and the tax income from the trade made the Persians wealthy. Continued warfare against the Byzantine Empire weakened the Sasanian Persian Empire in the mid-seventh century and contributed to its fall to Muslim armies.

The students now turn to the emergence of the religion of Islam, as they study the question: **How did Islam develop and change over time? How did Islam spread to multiple cultures?** Along with Judaism and Christianity, Islam is an "Abrahamic" religion, that is, a faith built on the ancient monotheism of Abraham. Beginning in 610, Muhammad (570-632 CE), a resident of the small Arabian city of Mecca, preached a new vision of monotheistic faith. According to Muslim tradition, Muhammad, an Arabic-speaking merchant, received revelations from God, which were **PC: recorded** in the *Qur'an* **long after Muhammad died**. **RFC: The Qu'ran was not recorded contemporaneously with Muhammad's life and for historical accuracy should be clarified.** Just This message declared that human

542 beings must worship and live by the teachings of the one God **PC: according to**  
543 **the Quran, which Muslims believe is the word of Allah. Islam is believed to be**  
544 **the only true religion according to Muslims and their Qu'ran. RFC: Historical and**  
545 **Ethical Literacies and Importance of Religion in Human History** Divine salvation  
546 will come to **PC: the righteous only those who live according to Islamic tenets**  
547 **and are therefore righteous, RFC: The Basic Ideas of the Major Religions are key**  
548 **to understanding their Cultural and Ethical Literacy** but those who deny God,  
549 “Allah” in Arabic, will suffer damnation. God’s commandments require all men  
550 and women to live virtuously by submitting to Allah and following the Five Pillars.  
551 **PC: There** ~~Like Christianity and unlike Judaism,~~ **RFC: It is not true that Judaism**  
552 **does not believe in an afterlife** is an afterlife in Islam; faithful believers are  
553 promised paradise after death. Islamic teachings are set forth principally in the  
554 *Qur’an* and the *Hadith*, the sayings and actions of Muhammad. These were the  
555 foundation for the Shariah, the religious laws governing moral, social, **PC:**  
556 **political, military RFC: Sharia Law governs all aspects of Muslim life under Islam**  
557 and economic life. Islamic law **PC: , for example, rejected the older Arabian view**  
558 ~~of women as “family property,” declaring~~ declares that all women and men are  
559 entitled to respect and moral self-governance, even though Muslim society, like  
560 ~~all~~ **many** agrarian societies of that era, remained patriarchal, that is, dominated  
561 politically, socially, and culturally by men. **PC: Women are not treated as equal to**  
562 **men in Islamic law because the Qu’ran says men are superior to women. For**  
563 **example women’s testimony counts as half a man in an Islamic court, Islamic law**  
564 **derived from the Qu’ran, allows polygamous marriages and husbands may**

chastise women physically. RFC: “Present Controversial Issues Honestly and Accurately (13),” Historical Literacy includes the importance of religion and what the religion honors, “Multicultural Perspective is rooted in cultures around the world” and “Whether studying US history or world history students should be aware of the rights of the individual (12).”

Muhammad also founded a political state in order to defend the young Muslim community. He led armies of desert tribes to take over all of the Arabian peninsula. After his death, the leaders of the Muslim community chose one of his followers to be their new leader, with the title “caliph.” The caliphs sent armies northward to conquer part of the Christian Byzantine Empire and all of the Persian Sasanian Empire. As the Muslim conquests multiplied, the Umayyad dynasty of caliphs ruled an empire called the Umayyad Caliphate. Muslim armies continued to conquer land until by 750 CE, the Umayyad Caliphate extended from Spain to PC: some parts of northern India. Muslims did not always force Christians or Jews, “people of the book,” to convert, some did willingly to avoid living as oppressed minorities called dhimmies. RFC: The importance of Religion in Human History, “...history provoked controversy as do the events reported in today’s headlines” (13), “understand the intense religious passions that have produced fanaticism” (14) and Historical Literacy to “understand the reasons for continuity and change.” But people of other religions were PC: sometimes generally forced to convert, be enslaved or be killed. Non-Muslims had to pay a special tax to the caliphate, PC: called jizya. RFC: Important Economic, Sociopolitical and Cultural Literacy and vocabulary for understanding minority

populations living in the Islamic World Gradually more and more people in the caliphate converted to Islam, and Arabic, the language of both the conquerors and the *Qur'an*, achieved gradual dominance across much of Southwestern Asia (except in Persia) and North Africa. The Umayyad caliphate broke into several states after 750, but most of the Middle East remained unified under the caliphs of the Abbasid dynasty (751-1258) with its capital in Baghdad.

The teacher introduces the new capital of Baghdad as the next site of encounter, with the question: **What were the multiple ways people of different cultures interacted at sites of encounter, such as Baghdad?** The teacher asks students to think about what they have just studied about the spread of the Muslim Empire as one way people of different cultures interact. That is, Arabs, who were nomadic tribesmen from Arabia, converted to a new religion, and inspired by that religion, fought wars, **PC: jihad**, **RFC: Key Vocabulary for Critical Thinking and Basic Study Skills** related to Islamic history and "...history provoked controversy as do the events reported in today's headlines" (13), and "...students should understand the sources for continuity" in Historical Literacy against other cultures. One type of cultural interaction is war. After the conquest, people of other cultures had to live under Umayyad Muslim rule and pay special taxes **PC: ,jizya**, if they belonged to another religion. **PC: This type of cultural interaction is called coexistence in communities. Another type is adoption and adaptation.** **RFC: The statement trivializes the legally required humiliating circumstances and restrictions for worship, dress and legal status of minority populations living under Islamic rule. Cultural Literacy "respects the human**

dignity of all people.” The framework requires “special attention is to be paid to the study of non-Western societies in recognition of the need for understanding the history and cultures,” and “...students should learn how major events relate to each other in time so that the past is comprehensible rather than a chaotic jumble of disconnected occurrences,” from Goal of Knowledge and Cultural Understanding.

Some of these conquered people adopted the new religion for various reasons, such as religious conversion, access to political power, and socio-economic advantages. As they converted, they changed their names, their social identity, and associated with Muslims in their area, rather than with their home group of Jews, Christians, or others. PC: During the 9<sup>th</sup> century reign of the Abassid-Baghdadian Caliphate religious inquisitors harassed, imprisoned and tortured those who did not adhere to strict Islamic doctrine. Byzantine cities were plundered and many and sometimes all inhabitants were slaughtered. Virgin women from convents were enslaved. Some of the Jews of Baghdad were expelled. Even Abassid rulers were assassinated. Over time, the conquered people RFC: Students must learn to compare and contrast societies and their treatment and tolerance of conquered and minority people to achieve Sociopolitical Literacy. The framework emphasizes the “past should be lively and accurate as well as rich with controversies and forceful personalities. The Christian Inquisition is correctly taught in history class and so should its Islamic historical equivalents.” adopted more of Arab culture as well. However, as they adopted the Muslim religion and Arab culture, they also adapted religious and

cultural practices to accommodate local customs. For example, the custom of secluding elite women inside a special part of the house and only allowing them to go out when their hair and most of their bodies were covered predates the religion of Islam. It was actually a Persian and Mediterranean (and ancient Athenian) custom. Before Islam, Arabian women were not confined to the household. The Persians and Mediterranean people who converted to Islam adapted social practices to include their custom. This is just one example of the cultural adaptation process. **PC: Sharia enforcing Islamic countries continue to confine women to the home unless men in the family accompany them. Restrictions on women's mobility, dress, social interactions persist. Corporal punishments were and are part of a system of female honor within Muslim majority communities.** **RFC: Ethical Literacy** requires students understand the “major philosophical traditions in Western and non-Western societies.” “Realize the concern for ethics and human rights.” “Realize that concern for ethics and human rights is universal and represents the aspirations of men and women in every time and place, from CDE “Goals and Curriculum Strands.”

Under the Abbasids, Baghdad grew from an insignificant village to one of the leading cities of the world. **PC: Baghdad was built up from the plundered ruins of Ctesiphon, the royal city of the Sasanian Persians.** **RFC: Historical and Cultural Literacy of the Persian and Islamic Empires** The city's culture was a mix of Arab, Persian, Indian, Turkish, and Central Asian culture. The Abbasids encouraged the growth of learning and borrowing from Greek, Hellenistic, and Indian science and medicine. They built schools and libraries, translated and preserved Greek

657 philosophic, scientific, and medical texts, **PC: Indian mathematical concepts**  
658 **RFC: Historical, Geographic and Cultural Literacy and Accuracy**, "...history of  
659 world must reflect the experiences of men and women of different racial, religious  
660 and ethnic groups" (8) which includes the important contributions of Indian  
661 culture. and supported scientists who expanded that knowledge. In Baghdad  
662 and other Muslim-ruled cities, **highly educated elite** Muslim, Christian, and Jewish  
663 scholars **sometimes** **RFC** The Islamic doctrine, sharia, discourages the ruling  
664 majority Muslim community to mix with minorities who were considered to be  
665 infidels so only the very scholarly mixed under some Islamic rulers collaborated  
666 to study **and translate** ancient Greek, Persian, and Indian writings, forging and  
667 widely disseminating a more advanced synthesis of philosophical, scientific,  
668 mathematical, geographic, artistic, medical, and literary knowledge. **Most of the**  
669 **peasant Christian and Jewish population lived as dhimmi under heavy taxation,**  
670 **humiliating clothing restrictions (such as patches of yellow for Jews and blue for**  
671 **Christians,) and periodic episodes of severe persecution involving rape, murder**  
672 **and forced conversion.** **RFC: Muslim chroniclers provide detailed descriptions of**  
673 **the conditions for non-Muslims in the Abassid Caliphate. The Framework**  
674 **emphasizes the importance of primary sources of the period. Refer to Historical**  
675 **and Cultural Literacy. The "Curriculum provides numerous opportunities to**  
676 **discuss the ethical implications of how societies are organized and governed..."**  
677 **(10) To investigate the question: What did the interaction of Arab, Persian,**  
678 **Greek, Hellenistic, and Indian ideas and technologies at Baghdad (and the**  
679 **Abbasid caliphate) produce?** students analyze visuals of libraries, schools, and

scientific drawings from Muslim manuscripts, the circulation of “Arabic” numerals, PC: also called Hindu-Arabic numerals since they were adopted from India, RFC: Historical Literacy and “the framework incorporates a multicultural perspective throughout the history-social science curriculum.” and words of Arabic origin (such as algebra, candy, mattress, rice). The teacher sets up a gallery walk and provides student groups with a source analysis template. The template asks students to record source information, describe the contents of the visual, and cite evidence from the visual that answers the lesson question. Students share some of their observations and answers to the whole class, as the teacher lists the products on the board. Then the teacher guides students through developing a one-sentence interpretation that answers the question. The students then return to their groups to discuss the evidence they have gathered. The teacher stresses that they should choose the best two pieces of evidence from their gallery walk. The group chooses two pieces of evidence and each group member completes an evidence analysis chart (with columns for evidence, meaning, significance, and source). The teacher displays several group charts on the elmo, clears up any misconceptions, and showcases examples of good evidence choices, analyses, and citations.

After 900, the Abbasid Empire began to fragment into many smaller states. However, the common knowledge of Arabic, the pilgrimage to Mecca, and extensive trade and travel unified the Muslim world PC: regions. Islam continued to spread, PC: primarily RFC: Historical accuracy according to most primary Islamic and non-Islamic sources sometimes by conquest RFC: Truth and



703 **Accuracy**, but also by the missionary work of Sufis and traveling Muslim  
704 merchants. Sufi saints and teachers combined local and Islamic traditions, **PC:**  
705 **including preaching jihad**, and **hence** inspired **or coerced conversions of RFC:**  
706 **The Sufis were not just pacifist missionaries since they ardently professed the**  
707 **Islamic doctrine of jihad according to Islamic contemporaneous sources; and so**  
708 **the facts need clarification “This Framework acknowledges the importance of**  
709 **religion in human history.” (14)** common people on the frontier areas of the  
710 Muslim world – east Africa, Southeast Asia, and India – to convert.

The History Blueprint is a free curriculum developed by the California History-Social Science Project (<http://chssp.ucdavis.edu>), designed to increase student literacy and understanding of history. Three units are available for free download from the CHSSP’s website, including Sites of Encounter in the Medieval World, a comprehensive standards-aligned unit for seventh-grade teachers that combines carefully selected and excerpted primary sources, original content, and substantive support for student literacy development. For more information or to download the curriculum, visit:

<http://chssp.ucdavis.edu/programs/historyblueprint>.

711  
712 The teacher now tells students that they are going to look at Western  
713 Christendom and the World of Islam together through studying the site of  
714 encounter in twelfth-century Norman Sicily, using the History Blueprint’s Sites of  
715 Encounter in the Medieval World unit, starting with the question: **Why was**  
716 **Norman Sicily a site of encounter?** Because of its geographical location,

multicultural population and tolerant rulers, the Norman kingdom of Sicily was a major site of exchange among Muslims, Jews, Latin Roman Christians, and Greek Byzantine Christians in the twelfth century. A Norman invader named Geoffrey Malaterra wrote a detailed history of the sophisticated strategic thinking of the eventual Norman invasion of Sicily. Muslim invasions of Byzantine Sicily began in the mid-7<sup>th</sup> century. Fierce assaults on fortresses continued back and forth until much of Sicily fell to Muslim control in the 10<sup>th</sup> century. Muslims took advantage of successful naval raids from the south since the Byzantines lacked a strong fleet in southern Italy. In 883, Muslim raiders sacked and destroyed the great monastery at Monte Cassino. During the 10<sup>th</sup> century the Fatimid Caliph forced non-Muslims to pay the jizya tax and live as second-class dhimmis without legal rights equal to Muslims. When Muslims marched into Taormina in 962 C.E. the Christian residents were sold into slavery and Muslims resettled the area. A half-million Arabs and Berbers immigrated to Sicily during the Islamic period. By the 11<sup>th</sup> century western and southern Sicily were majority Muslim. Muslims continued to prosper from the cultural mixing under Christian Norman conquest in the 11<sup>th</sup> century. Jewish merchants and scholars established and used trade routes, significantly contributing to the exchange of goods and ideas throughout most of the medieval world. RFC: “This Framework emphasizes the importance of studying major historical events and periods in depth.” (6) Students should gain the chronological perspective leading up to the 12 century. A snapshot look in time is wholly insufficient to an in-depth study. At the same time, Latin Christian crusaders were battling with Syrian, Arab, Egyptian, and North African

Muslim warriors over territory and religious differences. ~~Whereas in the past~~  
~~historians placed emphasis on religious differences and the Crusades, historians~~  
~~now emphasize the common features of these Mediterranean cultures and the~~  
~~many ways in which Christians, Muslims, and Jews interacted. The Sicily lesson~~  
~~reflects to the medieval Mediterranean. this new world history approach~~ RFC:  
The CDE Criteria for Instructional Materials Framework requires Historical,  
Cultural and Ethical Literacy and accuracy independent of what some “historians  
now emphasize.” The Sicily lesson can present students with an example of  
conquest followed by a period of cooperation between cultures only if it is  
presented with the important and substantial earlier history. The Normans  
allowed the different cultures to mix and enjoy mutual respect building up to  
“principles embodied in the United States Constitution and Bill of Rights.” (12)  
Rather than directly teaching one interpretation, the teacher presents the primary  
sources, guides students through analyzing them and gathering evidence, and  
asks students to form their own interpretation to answer the question: **Was there**  
**more trade (with peace and tolerance) or conflict (especially conflict**  
**between religious groups)?** Students investigate Al-Idrisi’s world map, excerpts  
from Geoffrey Malaterra and Ibn Jubayr, documents from the Cairo Geniza and  
the Venetian archives, lists of trade goods, and visuals of objects created and  
sold in Sicily through map activities, close readings, a gallery walk, and  
discussion. Students analyze the content of the lesson in a graphic organizer that  
also introduces them to the concept of cause-and-effect historical reasoning.

The central position of Islamic world in Afroeurasia became increasingly important as trade and exchange expanded. Muslim merchants and scholars **PC:** ~~and Sufis~~ **RFC: There is no historical reason to emphasize Sufi Muslims as distinct from others** traveled between the great cities, such as Córdoba, Damascus and Cairo, which produced luxury goods such as steel swords and embroidered silk capes. Students investigate the question: **How did the Muslim empires and institutions help different regions of Afroeurasia become more interconnected?** through the second site of encounter in the History Blueprint lesson, Cairo in the fourteenth and fifteenth centuries. Cairo was at the center of the network of roads, sea routes, and cities that supported trade and pilgrimage in the Islamic world, making it one of the most important trade cities in Afroeurasia. **PC: The Fatimid caliph was considered to be a descendant of the daughter of Mohammed, Fatima. The Fatimid Caliphate was first established in Tunisia by Shia Ismaili Muslims who did not want to live under the Sunni Abbasid rule. They conquered Egypt and built the city of Cairo. Al-Azhar University was founded under them and it is where religiously zealous sharia jurisprudence developed as well as scientific scholarship. They built a powerful Navy. From 909-1171 CE the Fatimid Dynasty ruled in North Africa and parts of Syria but were later overcome by the Sunni Turks. The Shia and Sunni Muslim dynasties perpetually fight each other and frequently assassinated their respective rulers.** **RFC: The history of Cairo is inadequate without providing students with information about its founding Caliphate. : “This Framework emphasizes the importance of studying major historical events and periods in depth.” (6) Students**

work with the Sites of Encounter in the Medieval World interactive map either online or through the teacher’s projection to make an interpretation about the question: **Looking at its geographic position, what advantages did Cairo have as a trade city?** Either individually or in pairs, students read a secondary informative text, “Cairo Background Reading,” answer text-dependent questions, and, in a group, summarize the main ideas of the text in a cause-and-effect graphic organizer around the question: **What were the effects of the exchanges at Cairo?** The Islamic world was a network of cities that was tied together by common religion, **PC: jihad conquests**, pilgrimage, trade, and intellectual culture. Islamic institutions, such as the pilgrimage (or hajj), **mosques**, **RFC: Historical and Cultural Literacy, vocabulary and accuracy** caravans, caravanserais, funduqs, souqs, and madrassas, and favorable policies of city and state governments provided major assistance to merchants and travelers. In a gallery walk of primary-source visuals of and text excerpts about these institutions, students gather and analyze evidence using an evidence analysis chart. The same routes also transmitted technologies and food plants. For example, paper-making technology reached the Southwestern Asia from China around the eighth century and spread from there to Europe in the following 300 years. Food plants, including sugar cane, oranges, melons, eggplants, and spinach, were diffused widely along the exchange routes. Lesson three of the California EEI Curriculum Unit, “Arabic Trade Networks,” helps students analyze the circulation of regional products throughout Afroeurasia. Less positive things also spread along trade routes, such as the bubonic plague. The Black Death of

the 1300s killed millions in China and caused the population of Europe and the Muslim ~~world~~ **PC: Empire** **RFC: More historically appropriate vocabulary rather than just the idiomatic expression** to plummet temporarily by about a third. In the Cairo lesson, students read primary sources from Ibn Battuta, Agnolo di Tura, and al-Maqrizi describing the impact of the Black Death of 1348-1350 in Europe and the Muslim ~~world~~ **PC: Empire**.

Using the information from the lesson sources, graphic organizers and evidence analysis charts, students write an argumentative paragraph on the question: **Which of the effects of the exchanges at Cairo do you think was the most important?** They make a claim, state their reasons, and support the reasons with evidence from the primary sources. The “Effects Paragraph” assignment has sentence starters for the claim and reasons and an evidence analysis chart that helps student paraphrase, analyze, and cite evidence. For English Learners, there are also sentence frames with appropriate academic and disciplinary language to paraphrase, analyze, and cite the two pieces of evidence. After providing feedback to students on their claims, reasons, and use and analysis of evidence, the teacher concludes by telling students that they will be returning to the Islamic trade, **PC: jihad conquest** **RFC: a strong common feature of every Islamic Empire has been jihad conquest** and pilgrimage network in future units. Muslim merchants, **PC: like Jewish merchants since the time of the destruction of the Temple in Jerusalem**, eventually traded from China to the Mediterranean ~~PC: , and Jewish merchants also traded freely in the Muslim world~~ **through** established communities across Afroeurasia that were connected by

family ties and trade connections. **RFC: Historical accuracy according to primary sources, including those found in the Geniza.**

### **South Asia, 300 to 1200**

- Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India?
- How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?
- How did the religions of Hinduism and Buddhism spread and change over time?

The Gupta monarchs reunified much of the subcontinent in the third century CE, ushering in the Classical Age of India. As they study the question: **Under the Gupta Empire, how did the environment, cultural and religious changes, and technological innovations affect the people of India?** students learn that the Gupta dynasty (280-550 CE) presided over a rich period of religious, socio-economic, educational, literary, and scientific development, including the base-ten numerical system and the concept of zero. The level of interaction in all aspects of life—commercial, cultural, religious—among the people of various parts of India was intensive and widespread during this time period, much more so than in earlier periods. This helped produce a common Indic culture that unified the people of the subcontinent. Buddhist monasteries and Hindu temples and schools spread. Sanskrit became the principal literary language throughout India.

Enduring contributions of ancient Indian civilization to other areas of Afroeurasia include the cotton textile industry, the technology of crystalizing sugar, astronomical treatises, the practice of monasticism, the game of chess, and the art, architecture, and performing arts of the Classical Age. Students analyze maps of the extent of the Gupta Empire and visuals of its achievements in science, math, art, architecture, and Sanskrit literature. After the fall of the Gupta Empire, India had many states. The Chola Empire ruled over much of southern India and established maritime commercial trading networks throughout much of the Indian Ocean. The Chola are associated with significant artistic achievement that included the building of monumental Hindu temples and the creation of remarkable sculptures and bronzes.

Building on their previous study of Hinduism in 6<sup>th</sup> grade, students study the question: **How did Hinduism change over time?** Hinduism continued to evolve with the Bhakti movement, which emphasized personal expression of devotion to God, who had three aspects: Brahma, the creator, Vishnu, the protector, and Siva, the transformer. The Bhakti movement placed emphasis on social and religious equality and a personal expression of devotion to God in the popular, vernacular languages. People of all social groups now had personal access to their own personal deities, whom they could worship with songs, dances, processions, and temple visits. Bhakti grew more popular, thanks to saints such as Meera Bai and Ramananda. Even though India was not unified into one state, nor did its people belong to a single religion, the entire area was developing a cultural unity.



Students next examine this question: **How did Indian monks, nuns, merchants, travelers, and states spread religious ideas and practices and cultural styles of art and architecture to Central and Southeast Asia?** During and after the Gupta Empire, trade connections between India and Southeast Asia facilitated the spread of Hindu and Buddhist ideas to Srivijaya, a large trading empire after 600, Java, and the Khmer Empire. In the Sites of Encounter in the Medieval World Lesson 6: Calicut, the “Indian and Southeast Asian Art” activity has students compare art and architecture from India and Southeast Asia. When students have compiled their evidence, the teacher asks them why they think Southeast Asian rulers would adopt religious ideas and artistic styles from Indian kingdoms. After they share their interpretations, the teacher points out that pre-modern rulers displayed their power through temples and that the architectural similarities among the temples are evidence of a shared culture of rulership in the region. In addition to personal religious motives, Southeast Asian kings could build up their prestige and legitimacy by adopting the cultural, religious, and artistic styles of the powerful and prestigious Indian kingdoms and empires.

Next students examine the question: **How did Buddhism spread and change over time?** Buddhist missionaries and travelers carried Buddhism from India to Central Asia and then to China, as well as to Southeast Asia, during this period as well. At the same time, Christian **PC: missionaries and Muslim warriors** were also spreading their religions. **RFC: Islam was spread into Asia primarily through centuries of jihad, from the Framework, “Students should understand the connection between ideas and actions, between ideology and policy, between**

900 **policy and practice.”** As it moved outside of India and became a universal  
901 religion, Buddhism changed. In 600 BCE, Buddha was sage, a wise man; but by  
902 300 CE, his followers were worshipping the Buddha as a god. Nirvana changed  
903 from “nothingness” or “extinction” to a kind of heaven for believers in the afterlife.  
904 Mahayana Buddhists also added the idea that there were bodhisattvas, divine  
905 souls who delayed entering nirvana to help others on earth. Either here, or in the  
906 China unit, students trace the journey of Xuanzang, who departed from China in  
907 627 CE on pilgrimage to Buddhist holy sites in India. He returned home with 527  
908 boxes of Buddhist texts, which he devoted the rest of his life to translating. The  
909 building of monasteries along the Silk Road, at Dunhuang, Yungang and  
910 Bamiyan, helped transmit texts, people, and religious ideas through Central to  
911 East Asia.

912       After 1000, Turks from Central Asia, who were recent converts to Islam,  
913 began to conquer states in northwestern India. **PC: Over several centuries,**  
914 **Muslim invaders sought the jewelry, architectural and mineral wealth of Indian**  
915 **rulers and Hindu Temples but large powerful Indian armies fought to retain their**  
916 **territory. Devastating invasions by Mahmud of Ghazni (1000-1030 C.E.) captured**  
917 **valuable territory. Buddhism was eliminated from northern India by the 12<sup>th</sup>**  
918 **century through Islamic war called, jihad. By the 14<sup>th</sup> century Timur (Tamerlane)**  
919 **terrorized Northern India with his invasions characterized by “pillars of heads” of**  
920 **hundreds of thousands of decapitated Hindu victims. The Hindus were**  
921 **considered by Islam to be polytheists. Islamic historians chronicle millions of**  
922 **Hindus being killed and enslaved to Islamize parts of India. Ibn Battuta, an Arab**

923 traveller and Islamic judge describes the massacre of men, women and children  
924 Hindus that he witnessed in 1345 C.E. because they were idolators in his  
925 account of travels through India. His later account of travels through western  
926 Africa is presented in this unit. RFC: The genocide of Hindus in India should not  
927 be ignored. America is a melting pot of ethnic backgrounds including many from  
928 India. This Framework stresses the importance of human rights and how and  
929 why they develop in societies. “It encourages teachers to present controversial  
930 issues honestly and accurately within their contemporary context.” (13) Within  
931 Ethical Literacy, “Whether they are studying the Holocaust or slavery or some  
932 other instance of inhumanity, students should recognize the ethical implications  
933 of ideology.” In this case the ideology of jihad through barbarous warfare was  
934 practiced in India over a period of centuries. The mass murder, enslavement and  
935 forced conversion of millions of non-Muslims because they were considered to  
936 be pagans is a critical lesson in history. Sometimes Turkish Muslim leaders  
937 forced Hindus to convert, but, at other times rulers practiced religious toleration.  
938 Islam became firmly established politically in the north as well as in some coastal  
939 towns and parts of the Deccan Plateau, although the majority of the population of  
940 South Asia remained Hindu. The most powerful of these PC: Islamic RFC:  
941 Change order of sentences and add Islamic for clarification states was the Delhi  
942 Sultanate. There were continuous close trade relations and intellectual  
943 connections between India and PC: the other Islamic regions World. RFC:  
944 Clarification As a concrete example of cultural PC: exchange RFC: a more  
945 appropriate word since the numerical work was pioneered in India and the

**Persian mathematician applied the Indian numerical system and mathematics**

transmission, students may trace the Gupta advances in astronomy and mathematics (particularly the numeral system which included a place value of ten) to the work of al-Khwarizmi, a Persian mathematician of the ninth century, who applied the base-ten numerical system pioneered in India to the study of algebra, a word derived from the Arabic *al-jabr*, meaning “restoration.” As trade grew along the sea-routes of the Indian Ocean, India became a major producer of cotton cloth, spices, and other commodities with a volume of exports second only to China.

#### **East Asia, 300-1300: China and Japan**

- How did the Tang and Song dynasties gain and maintain power over people and territories?
- How did the environmental conditions and technological innovations cause the medieval economic revolution? What were the effects of this revolution?
- Why was Quanzhou such an important site of encounter?
- How did Chinese culture, ideas, and technologies and Buddhism influence Korea and Japan?
- What influence did samurai customs and values have on the government and society of medieval Japan?

From 300 to 1300 CE, China had a larger population and economy than any other major region of the world. Students begin their study with the question:

**How did the Tang and Song dynasties gain and maintain power over people**

**and territories?** After a long period of disunity, the Sui (589-618) and Tang

dynasties (618-907) reunited China. The Tang rulers rebuilt a government

modeled on the Han dynasty. Scholar-officials, trained in Confucianism, advised

the emperor and administered the empire. Confucian principles specified that

government should operate as a strict hierarchy of authority from the emperor,

who enjoyed the “Mandate of Heaven” as long as he ruled justly, down to the

local village official. The Tang had an active foreign policy and spread their

influence along the Silk Road to the west, as far as the border of the Abbasid

Caliphate. The two empires fought a battle in Central Asia in 751, from which the

Chinese retreated. The Tang dynasty extended influence and cultural pressure

on Korea, Japan, and Vietnam. The Song dynasty took over in 960. The Song

supervised strong cultural and economic growth, with magnificent cities and

cultural productions. The *Visual Sourcebook of Chinese Civilization* website has

visuals and interactive activities to help students analyze primary sources from

the Song and other dynasties. The Song instituted an official examination system

for scholar-officials, which gave China a civil service bureaucracy many centuries

before any other state. China had the strongest and most centralized government

in the world. However, the Song struggled militarily against nomadic tribes from

the north. One group of nomads overran the Northern Song region and captured

the emperor. Survivors of the Song imperial family maintained the Southern Song

Empire from 1126 to 1260, when they fell to the Mongols. Under the pressure

from the loss of the north to “barbarians,” the Southern Song emphasized the superiority of Chinese traditions.

Despite these military problems, China became Afroeurasia’s major economic powerhouse in this period, due to the medieval economic revolution. Students analyze the question: **How did the environmental conditions and**

**technological innovations cause the medieval economic revolution? What were the effects of this revolution?** Cause-and-effect graphic organizers help

students analyze the many factors that contributed to the Chinese economic

revolution that occurred between the seventh and thirteenth centuries. The

factors of population growth, expansion of agriculture, urbanization, spread of

manufacturing, and technological innovation were both causes and effects of the

economic revolution, as each factor intensified the effects of the others. The

economic revolution began with the introduction (from Vietnam) of champa rice, a

variety that produces two crops per year. Farmers migrated to the Yangzi River

valley to take advantage of the increased yield, and the population grew rapidly.

Chinese laborers and merchants extended the empire’s system of canals

connecting navigable rivers to about 30,000 miles. The system was financed by

state taxes on trade, and led to even more trade. Blast furnaces quadrupled the

output of iron and steel in the eleventh century alone. Availability of steel enabled

increased production in other industries. Technicians experimented with

gunpowder rockets and bombs. Woodblock printing became a standard industry,

and printed books circulated widely. The hundreds of inventions of the Tang and

Song eras included the magnetic compass, advanced kilns for firing porcelain,

and wheels for spinning silk. In California EEI Curriculum Unit, “Genius Across the Centuries,” students research five important Chinese inventions of this period (tea, the manufacture of paper, wood-block printing, the compass, and gunpowder), examine a map of China’s natural regions, identify the sources of raw materials used in each invention, and evaluate the influence of these Chinese inventions on the natural systems of medieval China. The teacher points out the similarity of the agricultural revolution in Medieval Christendom at about the same time (ca. 1000). In both cases, improvements in farming technology led the way, and growth in trade, inventions, cities, and population resulted. Both cultures benefited from increased Afroeurasian trade as well.

Students then investigate this question: **Why did Quanzhou become such an important site of encounter?** Located on China’s southeast coast, Quanzhou was a primary destination for Arab, Persian, Indian, and Southeast Asian ships carrying merchants eager to buy China’s famed porcelain and silk. Because of its extensive internal economy and technological advances, China exported more than it imported. Although the land route to China was sometimes difficult to travel, shipping to and from the southeast coast meant that China was never isolated from outside world. China was also the largest and most centralized state in the medieval world, and government regulations of merchants and foreigners were more thorough. As one of the official trade cities of the Chinese empire, Quanzhou had large foreign communities. In this lesson, students compare the accounts of Ibn Battuta, Marco Polo, and Zhao Rugua about Quanzhou for their multiple points of view on trade and cultural exchange.

1037 They write an essay answering the focus question and citing evidence from the  
1038 primary sources. Students analyze a concrete example of cross-cultural  
1039 production in the porcelain vases and flasks made in China for export to the  
1040 Muslim world and Spain.

**Grade 7 Classroom Example: Quanzhou, Site of Encounter**

**(Integrated ELA/Literacy and World History)**

In Ms. Hutton’s seventh-grade world history class, students are learning about medieval world history. They do this by touring Sites of Encounter, or places of exchange, in the medieval world. Quanzhou, located on China’s southeast coast, and one of the largest and busiest ports in the world, is a centerpiece in Ms. Hutton’s classroom. Students in Ms. Hutton’s class have learned how Quanzhou was a prime destination for Arab, Persian, Indian, and Southeast Asian ships carrying merchants eager to buy China’s famed porcelain and silk. As one of the official trade cities of the Chinese empire (which was the largest and most centralized state in the medieval world), Quanzhou had large foreign communities.

As an important part of learning about Quanzhou as a Site of Encounter, students in Ms. Hutton’s class participate in a guided discussion about the city’s laws, customs, and multicultural coexistence. Students practice Common Core and ELD discussion skills based on excerpts from primary-source documents to answer this discussion question: How did laws and customs help people from different cultures live together in Quanzhou?



First, Ms. Hutton divides the class up into groups of three or four. Each student in the group is asked to read one or two primary sources, write a short summary of the document, and highlight evidence that helps answer the discussion question on a graphic organizer. To support students' interrogation of their sources, she asks them questions like, "Who benefited from this law or custom? Did the law or custom make people feel safe and welcome? Did it keep people from cheating or causing trouble?"

Ms. Hutton then directs her students to share out what they've written with their group. To support student discussion, Ms. Hutton provides various discussion starters designed to start the conversation, such as, "My document is about...", "This law / custom kept people from cheating by...", "This law/custom helped people from different cultures live together because...", and "The evidence that supports my idea is...." She also provides starters that can be used to respond to conversation, such as, "Tell me more about...", "What evidence do you have?" "How did you come to that conclusion?"

After all group members have shared, Ms. Hutton's students collectively try to formulate an interpretation (or main idea) that answers the discussion question based on all of the evidence. She offers additional sentence starters to support this part of the discussion, such as "Document xx does not seem to fit with the other documents, because ...," "Document xx seems to support the ideas in document xxx ...," "I agree / disagree with what Carmen said, because ...," "Does the evidence about your law /custom support the interpretation that ...,"

and “Where is the evidence to support this interpretation?”

After each group has formulated an interpretation, Ms. Hutton debriefs the students as a whole class using these questions to lead the discussion: what is your interpretation, what evidence supports this interpretation, and what evidence contradicts this interpretation? She circulates the room during the conversations to evaluate, and redirect if necessary, her students’ ability to make an oral argument in response to the discussion question. As she listens to their conversation, Ms. Hutton considers her students’ ability to marshal relevant evidence in support of their argument, their use of academic language, and their overall understanding of the specific content in this lesson.

This example is summarized from a full unit, *Sites of Encounter in the Medieval World - Quanzhou*, available for free download, developed by the California History-Social Science Project (<http://chssp.ucdavis.edu>) as part of the History Blueprint initiative. Copyright © 2014, Regents of the University of California, Davis campus.

**CA HSS Standards:** 7.2.5, 7.3.4, 7.4.3, 7.8.3

**CA HSS Analysis Skills (6–8):** Research, Evidence, and Point of View 5

**CA CCSS for ELA/Literacy:** RH.6–8.1, 2, 9, WHST.6–8.7, 8, 9, SL.7.1, 2, 3, 4, 6

**CA ELD Standards:** ELD.PI.7.3, 6b, 9

1041

1042 Buddhism spread widely and gained many followers in China during the Tang

1043 period and began to alter religious life in neighboring Korea and Japan as well.

1044 Students return to the question: **How did Buddhism spread and change over**

**time?** In China Buddhist ideas intermingled with those of Daoism, a Chinese religion emphasizing private spirituality, and Confucianism, the belief system that stressed moral and ethical behavior. At its height in the ninth century, Buddhism had 50,000 monasteries in China. As Confucian scholar-officials and Daoist priests felt threatened by this “foreign religion,” the Tang emperors reversed their earlier acceptance of Buddhism and began to persecute it. One result of this persecution is that Buddhism did not become the official religion of China. Instead, Confucian, Daoist, and Buddhist beliefs and practices fused together in China to form a syncretic popular religion, emphasizing moral living, daily ritual, and dedication to family and community.

Students turn their attention to the question: **How did Chinese culture, ideas, and technologies and Buddhism influence Korea and Japan?** Under the Tang dynasty, China expanded its trade and cultural influence to Korea, Japan, and Southeast Asia. At sites of encounter, these societies adopted and adapted Chinese ideas and institutions and combined those with their own ideas and institutions to build distinct civilizations. This is the adoption and adaptation form of cultural encounter. In the fourth century, three kingdoms emerged to rule the Korean population, and in 670, one of those kingdoms, Silla, unified the whole peninsula. Silla was closely connected to the Tang dynasty of China. Korean elites used Chinese as a written language, but later devised a phonetic script for the Korean language. In 936, the Koryo kingdom took over rule in Korea, and adopted a civil service exam system copied after that of China. Korean merchants were engaged in trade with Japan and China, and through

those networks, to Indian Ocean and Afroeurasian trade networks as well. The Korea Society powerpoint, “Silla Korea and the Silk Road,” has images and archaeological evidence that provide opportunities for students to analyze cultural interaction and trade across Eurasia.

In a similar manner, Japan was influenced by China and Korea, but adapted outside institutions and ideas to fit with its own indigenous culture. Before the sixth century, Japan was an agricultural society ruled by land-holding clan chieftains. Their religion, Shinto, emphasized the influence of the supernatural world and spirits of the ancestors. One clan rose above the others, founded a central state and a dynasty called the Yamato. Those rulers claimed the title of “heavenly sovereign,” or emperor. About 850 CE, the Yamato rulers lost their grip on political affairs, and aristocratic palace families assumed real power. The emperors retained their throne but played mainly a ritual role. The pattern of aristocratic clans warring and succeeding one another as rulers under the sovereignty of a ceremonial but powerless emperor continued into modern times.

Between the third and sixth centuries, when China was politically fragmented, many Chinese and Koreans migrated to Japan in search of refuge or opportunity. Those newcomers introduced many innovations, including advanced metallurgy, writing, silk production, textile manufacture, paper-making, and Buddhism. Japanese tradition links the introduction of Buddhism and beginning of Chinese cultural influence with Prince Shokotu (574-622). China’s immense power under the Tang Dynasty stimulated Japanese interest in Chinese and Korean culture. Literary scholars, officials, and Buddhist monks traveled to Japan. In turn,

Japanese intellectuals went west to seek knowledge, learn Confucian statecraft, and acquire Buddhist texts, some made in Korea with some of the earliest known wood-block printing technology. The Japanese gradually adapted Buddhism to fit with older Shinto practices. For example, Shinto nature gods became associated with Buddhist spirits and saints. The Zen school of Buddhism spread widely among laboring men and women.

From about 1000 CE, the Japanese aristocratic class creatively combined Chinese and Korean ideas with Japanese ways to form a new civilization with distinctive institutions, literature, and arts. Japanese officials adopted rules of government derived from imperial China but tailored them to their own smaller population and territory. Scholars developed a writing system that used simplified Chinese characters to represent Japanese sounds. Moreover, several aristocratic women wrote literary works in Japanese. Students may read selections from the *Tale of Genji*, a novel about a courtier's life written by Lady Murasaki Shikibu sometime between 990 and 1012.

Even though China had a great influence on Japan, Japanese government and society developed in its own direction. Students investigate the question: **What influence did samurai customs and values have on the government and society of medieval Japan?** Japan had an emperor, but the emperor and his court had no real power. Clans continued to control regional areas of Japan. Important clans fought each other for more land, power, and control over the weak central government. In the 1180s, the Miramoto clan dominated Japan. They instituted a military government headed by a “great general,” or *shogun*.

The highest social status in the clan and in society went to the *samurai*, professional fighters. Most samurai were vassals of clan leaders, or *daimyo*, in a system that was similar to feudal lordship in Christendom at the same time. Samurai were dedicated to a code of courage, honor, and martial skill. To analyze samurai culture, students read *The Tale of the Heike* and view woodblock prints. The *Asia for Educators* website has a short excerpt of this story of samurai warfare, and there are many woodblock prints on the Web, although most date from later periods. During those centuries, Japan's agriculture, population, and urbanization continued to expand. Exchanges with China and Korea grew, as merchants traded luxury goods in return for Japanese silver, copper, timber, and steel swords. By 1300, East Asia was an interconnected region dominated economically and culturally by China.

### **The Americas, 300-1490**

- How did the environment affect the expansion of agriculture, population, cities, and empires in Mesoamerica and the Andean region?
- Why did the Maya civilization, the Aztec Empire and the Inca Empire gain more power over people and territories?
- How did Mesoamerican religion develop and change over time?
- Under the Aztecs, why was Tenochtitlán a site of encounter?

To begin their study of civilizations in the Americas, students investigate the question: **How did the environment affect the expansion of agriculture, population, cities, and empires in Mesoamerica and the Andean region?**

One important environmental factor was the separation of the Americas and Afroeurasia after 15,000 BCE. As a result, different ecosystems developed in the Americas than in Afroeurasia. The Americas had no beasts of burden; corn was the major staple rather than rice or wheat. A second environmental factor is the sheer size and variety of habitats in the Americas. The north-south axis of the Americas extends nearly 11,000 miles, from the frigid Arctic rim to the equatorial rain forests of the Amazon River basin to Tierra Del Fuego at the southern tip of South America. A mountain spine runs nearly the entire length, and divides the Americas longitudinally, separating narrow coastal plains on the Pacific from broad plains on the eastern side that stretch toward the Atlantic. Several great river systems, especially the Mississippi and the Amazon, have been channels of human communication since ancient times. Thousands of different cultures, speaking many different languages and following different customs, lived on the two continents. Their ways of life varied from gathering and hunting to agrarian-urban states. Lesson 2 or 4 of the California EEI Curriculum Unit “Sun Gods and Jaguar Kings” guides students through the landforms and climate zones that formed the environment for the two urbanized regions of the Americas.

Agriculture developed independently in Mesoamerica and the Andean highlands after 3000 BCE. Farming and village settlement spread through those regions and by the second millennium BCE, the Olmec civilization appeared in Mesoamerica and the Chávin civilization in the central Andes. Unlike Mesopotamia, Egypt, China, or India, these civilizations did not develop along great rivers. The catalyst for developing the Olmec civilization may have been

surplus farming produce, population growth, or increasing trade. Connected by exchange of crops and products from the ocean, the lowlands, the highlands, and the rainforest, the Chávin civilization extended across the high Andes range to the lowlands on either side. After the Olmec and Chavín fell, other civilizations took their place or grew up nearby. The Maya, Aztec, and Inca Empires built on the culture and accomplishments of two thousand years of previous civilizations.

Between about 200 to 900 CE, the Maya region of southern Mexico, Guatemala, and Belize had more than fifty independent city-states. The students focus on this question: **Why did the Maya civilization gain power over people and territories?** The teacher points out that although the Maya built on a basis of civilizations before them, the Maya city-states built larger and grander buildings, developed advanced writing, mathematics and astronomy, and had a more hierarchical and wealthy society. Two factors that gave the Maya power were rich agriculture and widespread trade. Among the largest cities were Tikal in Guatemala and Calakmul in Mexico. Maya societies produced monumental architecture, astronomic observatories, a pictographic writing system that yielded libraries of thousands of books, and a sophisticated calendar system based on a fifty-two-year cycle. These innovations would have given the Maya society strong cultural power, because many neighboring people would have been impressed. Students may compare mathematical systems that developed in Afroeurasia with Maya mathematics, which utilized positional notation, the concept of zero, and a base-20 numerical system. The monarchs and aristocratic families who ruled these city-states kept order and defended their lands in wars with other city-



states. They also performed elaborate religious rituals to conciliate the gods who, Mayans believed, commanded the rain and sun. These rituals included blood-letting by members of the elite and royal families. The elites drew blood from their own bodies to offer to the gods. The Maya also sacrificed enemies captured in battle (instead of killing them on the battlefield). Farmers, artisans, and hunters paid taxes and supplied labor for construction of public temples, palaces, and ceremonial ball courts. After about 750 CE, warfare intensified among city-states, monumental construction diminished, and cities were gradually abandoned. Deforestation, erosion, and drought may have contributed to their decline.

The Aztec Empire emerged in the fifteenth century. Initially, students focus on: **Why did the Aztec Empire gain more power over people and territories?**

The Aztecs, a people who originally migrated from northern Mexico, owed a strong cultural debt to the Maya, Teotihuacán, and the Toltec cities in Mesoamerica. The Aztecs won their power by warfare. They unified much of central Mexico by defeating all other powerful cities and states. They created a state based on ingenious methods of farming, collection of tribute from conquered peoples, and an extensive network of markets and trade routes.

Next students investigate the question: **How did Mesoamerican religion change over time?** The Aztec practiced ritual sacrifice of war captives (instead of killing them on the battlefield), but to a greater extent than the Maya had. The Aztecs believed that the god of the sun would stop shining and the universe would collapse without a constant supply of human hearts and blood. Comparing Maya and Aztec practices shows students how the Mesoamerican religion

changed over time. Students may analyze visuals from Aztec tribute records, the *Florentine Codex*, and other codices made in the early Spanish period. Lesson 5 of the California EEI Curriculum Unit “Sun Gods and Jaguar Kings” has an excellent activity based on the Aztec tribute records as sources. Ultimately, the resentment of conquered people made the Aztec Empire unstable.

Students also study the question: **Under the Aztecs, why was Tenochtitlán a site of encounter?** This is the first part of their study, as they will return to “Mexico City” as a site of encounter in the Global Convergence unit. Tenochtitlán was built on an island in Lake Texcoco, with three causeways linking it to the mainland. The city was built in circles, with temples and government buildings in an inner square, houses in the outer circles, and floating garden beds on the lake around the city. It was one of the largest cities in the world at that time. Its markets contained vast amounts and variety of goods from all over Mesoamerica.

Students compare the Aztec empire with the Inca state that arose in Andean South America, with the question: **Why did the Inca Empire gain power over people and territories?** Like the Aztecs, the Incas built on a series of earlier civilizations, but combined cities and states together into a larger empire than any before in that region. The Inca rulers built a highly centralized political system that included methods of food distribution in times of poor harvests. They also created a network of about 25,000 miles of government-controlled roads that ran along the Andes spine and served military, administrative, and commercial purposes. The Incas did rely on military power but they also offered important

social benefits to the population. In contrast to the Aztecs, the Incas did not have a writing system, but they used Andean *quipus*, or sets of colored and knotted strings, to keep complex records. To conclude this unit, students can meet in groups and prepare graphic organizers comparing power, religion, social customs, agriculture, intellectual developments, and trade in each culture.

### **West Africa, 900-1400**

- How did the environment affect the development and expansion of the Ghana and Mali empires and the trade networks that connected them to the rest of Afroeurasia?
- Why was Mali a site of encounter? What were the effects of the exchanges at Mali?
- How did Arab/North African and West African perspectives differ on West African kingdoms?

As of 500 CE, groups of farming and animal-herding peoples lived in West Africa, a region with four large zones of climate and vegetation running west to east. Students begin with the question: **How did the environment affect the development and expansion of the Ghana and Mali empires and the trade networks that connected them to the rest of Afroeurasia?** The most northerly belt is the intensely arid Sahara, home to oasis-dwellers and pastoral nomads. Just south of the desert is the semiarid Sahel zone, where cattle and camel herding predominated. Third is the tropical grassland, or savanna, which had sufficient rainfall to support farmers and their fields of rice, sorghum, and millet.

In the far south is the wet tropical forest. There, settled life depended on cultivation of root crops and other forest foods. In the Sahel and savanna, agriculture and herding supported the growth of regional trade. Tracing a great arc across West Africa, the Niger River provided a natural highway of communication linking different ecological zones. Farming, trade, and early development of iron smelting stimulated town building. The city of Jenne-jeno, built in the early centuries CE, was home to artisans who produced iron tools, copperware, gold jewelry, and fine painted ceramics.

In addition to local markets, West Africa contained rich deposits of gold. Both Muslim and Christian rulers and traders in the Mediterranean region craved African gold, notably for coinage. West African merchants acquired gold from mines in the Sudan and shipped it to towns in the Sahel, where Arab and Berber merchants carried the gold north on trans-Saharan camel caravan routes. Some of this African bullion then flowed into Europe or eastward toward India. Students use the Sites of Encounter in the Medieval World interactive map to investigate these environmental factors. Then they read Ibn Battuta's account of the perilous crossing of the Sahara in an excerpt from the Mali lesson of the "Sites of Encounter in the Medieval World" unit. **PC: Ibn Battuta was an Arab traveller who observed the Indian territories of Asia Minor conquered by the Turkish emirs, leaders of Muslim towns. He chronicled the Christian churches that had been destroyed or converted to mosques, the depopulation of native people, and the widespread use and abuse of male and female slaves as domestic servants or concubines to the Muslim conquerors. He travelled with his own harem. This unit**

presents chronicles of Ibn Battuta from his travels through West Africa. On his return from West Africa to Morocco in 1353 he travelled with a caravan of 600 black female slaves bound for Morocco as domestic help and concubines. Arab Muslims, who forbid the enslavement of Muslims according to sharia law, institutionalized the Saharan black slave trade. While the trans-Atlantic slave trade lasted just over three centuries, and 95% of the estimated 10.5 million went to South and Central America, the trans-Sahara trade has involved at least 17 million black slaves primarily for Arab Muslim use and lasted at least 14 centuries. RFC: Jihad slavery was an economic engine to the spread of Islam. Tragically, blacks are still being enslaved by Muslim Arabs in the Sudan and Mauritania. Students should be just as aware of the horrible persistent enslavement component of the Islam World as they are of its use in America. They read the text individually first, then meet in group to discuss and report on one paragraph of the reading, and finally read the text again and answer text-dependent questions.

The centralized state of Ghana emerged around the eighth century in the western part of the Sahel zone. The king of Ghana commanded a large royal household, a hierarchy of officials, and an army of infantry archers. The Ghana empire had Muslim officials, though the kings probably did not convert. Ghana slowly crumbled in the eleventh and twelfth centuries, but around 1240, Mali emerged to rule over a large part of the western Sudan. Mali's rulers accumulated wealth collecting tribute from African farmers and taxing trans-Saharan trade. The royal court employed staffs of both foreign and native-born

Muslims as administrators, and Arabic became the written language of government and diplomacy. Most of the kings and their officials professed Islam and introduced Islamic law, though most of West Africa's population adhered to their local religions for several more centuries. In the 1300s Timbuktu, a city near the Niger River, rose as a regional center of trade and Islamic learning.

The gold trade across the Sahara involved Ghana and Mali in Afroeurasian trade networks. Students focus on Mali with the question: **What made Mali a site of encounter?** PC: When referring to the UC Davis description of Jerusalem, note the contents failure to mention that Jerusalem has been the holiest place in the world for Jews for over 3000 years. The Temple Mount is the site of both the 1st and 2<sup>nd</sup> Temple of the Jewish people. The Babylonians destroyed the 1st Temple in 596 BCE and the 2<sup>nd</sup> Temple was destroyed by the Roman in 70CE. Subsequent to their destruction the conquerors killed and enslaved much of the Jewish population. RFC: There is an incongruous description of Jerusalem at the end of the Mali "Site of Encounter" resident at the UC Davis site. There is a bizarre bias in its failure to even mention that for over 3000 years Jerusalem has been the holiest place in the world for the Jewish people. It is the Site of the Temple Mount where the Israelites built their 1<sup>st</sup> Temple. The Babylonians destroyed it in 586 BCE and it was rebuilt 70 years later. The Romans destroyed the 2<sup>nd</sup> Temple in 70 CE. None of these crucial facts are even mentioned for what might be assumed to be an inappropriate politically motivated historical perversion. **What were the effects of the exchanges at Mali?**, there Northbound caravans also shipped ivory, ostrich feathers, and slaves captured in

raids and wars. Merchants marched these captives, including many women, to the Mediterranean or Middle East principally to serve in Muslim households. The southbound trade included salt from Saharan mines, a commodity that commanded huge demand in West Africa. Other southbound commodities included copper, horses, and Arabic books. Arabic- and Berber-speaking merchants from North Africa likely introduced Islam to West Africa in the eighth century. They established bonds with Sudanic traders, many of whom converted to the new faith. Even for those Africans who did not convert to Islam, Muslim culture had a significant impact on West African architecture, education, and languages. The “Sightseeing in Mali” gallery walk activity guides students through analyzing artifacts from Mali, such as mosques, statues of mounted warriors, an astronomy book, and the university at Timbuktu. The artifacts show that the West Africans adopted Muslim culture but also adapted it to fit their own culture.

In order to probe more deeply into the history of West African kingdoms, students analyze this question: **How did Arab/North African and West African perspectives differ on West African kingdoms?** The “West African and Arab/North African Perspectives” activity contains excerpts from Arab/North African sources by al-Bakri, al-Umari, Ibn Khaldun, and Ibn Battuta, and one West African source, *The Epic of Sundiata*. All of the written sources about the West African kingdoms were written by Arab/North African writers, who thought that West African culture was more primitive than Arab culture. If the historian relies on their evidence alone, he or she would think that Islam and the gold trade

were almost the creators of West African states. Students access a West African perspective in the *Epic of Sundiata (Sunjata)*, a heroic king associated with the rise of Mali. The epic was passed down by griots in an oral tradition until the mid-twentieth century, when one version of it was recorded in writing. In the close reading activity, students learn how to identify perspective as they compare passages. At the conclusion of this lesson, students work with the Sites of Encounter in the Medieval World map to analyze the position of Mali in the Islamic world, and compare that position at the end of a single trade route and within a single trade circle with Cairo's position at the center of many trade routes and three trade circles. A brief discussion on the differences between the cultural center and the periphery will introduce students to this geographical concept.

#### **Sites of Encounter in the Medieval World, 1150-1490**

- How did the Mongol Empire destroy states and increase the interconnection of Afroeurasia?
- What were the effects of the exchanges at Majorca and Calicut?
- How did increasing interconnection and trade, competition between states (and their people), and technological innovations lead to voyages of exploration?

Around the year 1000 in Afroeurasia, technological innovations in agriculture caused massive increases in productivity, population growth, settlement of new lands, and a great expansion of manufacturing, trade, and urbanization. The agricultural revolution between the Tang and Song dynasties made China the



center of industry, as it produced new inventions and luxury products desired throughout Afroeurasia. Innovations spurred a huge expansion of agriculture in Europe, cultivation of new lands, expansion of trade, and a rebirth of manufacturing, trade, urban culture, and education. Networks of commercial, technological and cultural exchange covered most of Afroeurasia. In the center, **PC: India prospered as producers of goods such as cotton cloth, spices, and swords. The Muslim world PC: region (now divided into many states) acted as merchants and middlemen along the east-west trade routes. RFC: Historical Accuracy for describing the important historical functions of different societies.** While people rarely traveled from Spain to China, products, technologies, and ideas did. From 1200 to 1490, those networks grew stronger, busier, and tighter.

The attacks and domination of the Mongol Empire had a huge negative effect on states, empires, and many people of Eurasia, but it also greatly extended trade, travel, and exchange between Afroeurasian societies. The teacher introduces the question: **How did the Mongol Empire destroy states and increase the interconnection of Afroeurasia?** In the late twelfth century, nomadic warriors from the steppe and deserts north of China, the Mongol tribes (and other Central Asian nomadic tribes), were united by a charismatic leader, Chinggis (Genghis) Khan, who lead them to conquests across Eurasia. At its height, the Mongol Empire was the largest land empire in world history. Mongols were fierce and highly mobile fighters who terrified the people they conquered, even though their numbers were small. Students examine maps of the Mongol conquests and empire, and compare these with the Sites of Encounter in the

1390 Medieval World interactive map, which has physical, religious, political and other  
1391 maps of Afroeurasia. After Chinggis Khan's death, the Mongol Empire split up  
1392 into four khanates. Chinggis' grandson, Hulagu Khan, was ruler of the Il-Khanate.  
1393 Since the Muslim states were divided, individually they were no match for the  
1394 Mongol warriors. Hulagu conquered Persia, Syria and part of Anatolia and  
1395 destroyed the Abbasid Caliphate's capital of Baghdad. Although some feared  
1396 that the Mongols would destroy the Muslim world, the Egyptian Mamluk  
1397 Sultanate fought the Mongol army and stopped its advance. **PC: The Mamluks**  
1398 **caused the decimation of the Christian Copts in Egypt. The Copts were the**  
1399 **majority population before the Mamluks destroyed their churches and evicted or**  
1400 **slaughtered them. The weakened inferior status of Christian Copts, as dhimmis**  
1401 **whose churches and property are regularly pillaged, has persisted or erupted**  
1402 **frequently in Egypt until today. RFC: The status of Christian Copts in Egypt is an**  
1403 **important feature of history in the takeover of Egypt by Islam and persists to**  
1404 **recent times when the Muslim Brotherhood regularly attacked the Coptic**  
1405 **churches and neighborhoods. Sociopolitical Literacy requires that students**  
1406 **"understand the close relationship between social and political systems," and**  
1407 **"understand comparative political systems." The Framework "calls on teachers to**  
1408 **recognize that the history of community, state, region, nation and world must**  
1409 **reflect the experiences of men and women and of different, racial religious and**  
1410 **ethnic groups." Historical Literacy requires that "students understand the**  
1411 **sources of continuity." Mongols in the Khanate of the Golden Horde overran**  
1412 Russia and attacked Poland and Eastern Europe. The Khanate of the Great

1413 Khan went to another grandson, Kubilai Khan, who took over China from the  
1414 Song dynasty. Kubilai established the Yuan dynasty and kept many Chinese  
1415 customs, but replaced Confucian scholar-officials with foreign administrators. The  
1416 Mongols conquered states in Southeast Asia and tried twice to invade Japan in  
1417 the late thirteenth century, but failed both times. The domination of the Mongols  
1418 did not last long; three of the four Mongol khanates fell by 100 years after the  
1419 conquest.

1420 Although the Mongols killed many people and destroyed many cities in its  
1421 conquest, after the conquest, the Mongols tolerated all religions and protected  
1422 and promoted trade across Eurasia. Under their protection, the land trade route  
1423 from China to the Mediterranean re-opened and trade boomed. The Mongols  
1424 also moved people around throughout their empire, using, for example, Persian  
1425 and Arab administrators in China, and facilitating the journey of Marco Polo (and  
1426 many other less famous people) from Venice to China. The increase in  
1427 interaction also spread Chinese technologies and ideas into the Muslim and  
1428 Christian worlds. To understand both the negative and positive effects of the  
1429 Mongol conquest and empire, student groups do a gallery walk with visuals of a  
1430 Mongol passport, hunting scroll, gold textile, and a Persian tile with Chinese  
1431 motifs, and an excerpt from Marco Polo describing the Mongolian postal service.  
1432 Students cite evidence from each primary source on a source analysis template  
1433 to answer the question: **How did the Mongol Empire increase the**  
1434 **interconnection of Afroeurasia?**

1435        After the Mongol khanates fell, new states and empires arose. As the Il-  
1436        Khanate declined, Turkish kingdoms replaced the Mongols. These Turkish  
1437        warriors originally came from Central Asia, and spread into the **PC: Arab** Muslim  
1438        **RFC: Accuracy and clarity** world after their conversion to Islam. Combining  
1439        dedication to religious ideas with the mounted warrior tradition of Central Asia,  
1440        they took over the settled Muslim lands. In the west, Turkish armies took over  
1441        most of Anatolia from the Byzantine Empire (a conquest which set off the  
1442        Crusades). One of the Turkish leaders, Osman, created the Ottoman Empire in  
1443        1326. He and his successors conquered all of Anatolia, Greece, and most of the  
1444        Balkan peninsula in eastern Europe, before conquering Constantinople in 1453  
1445        and bringing the Byzantine Empire to an end. Other Turkish dynasties took over  
1446        Persia (the Safavids) and northern India (the Mughals). **PC: The Islamic Ottoman**  
1447        **Empire spanned 600 years. The Ottoman Empire expanded through raids and**  
1448        **conquest of North Africa, much of Arabia, Central Asia, the Middle East,**  
1449        **southeastern Europe and Anatolia. A feudal system existed in its colonized**  
1450        **territory. Christians and Jews could be persecuted, exiled (surgun), highly taxed**  
1451        **or intermittently suffer pogroms. Jihad conquest of non-Islamic territory, dar al**  
1452        **Harb, often resulted in slavery to enrich and enlarge the Islamic Empire, dar al**  
1453        **Islam. A system of Christian slavery was used to enlarge the infantry, called**  
1454        **Janissary corps. Under the Sultans Suleiman, Murad and Mehmed II portions of**  
1455        **Bulgaria, Macedonia, Greece, Kosovo, Serbia, Albania and the entire Balkan**  
1456        **Peninsula fell to jihad conquest. The Ottoman Empire used the famous**  
1457        **devshirme system by which Christian boys were drafted (taken from their families**

to avoid losing their property) from the Balkan provinces for conversion to Islam and life service to the sultan. Some of the sultans, such as Mehmed II, proved more generous to their conquered minority populations of Jews and Christians, allowing them to practice their religions more freely and the empire prospered more due to their contributions.

The Ottoman Empire perpetrated genocide against the Armenian Christians when approximately 1.5 million Armenians were massacred from 1915-1917. America's allies defeated and ended the Ottoman Empire in World War I when it sided with Germany. RFC: The Ottoman Empire lasted for over half a millennia and was the most recent Islamic Caliphate. Its importance and influence to World History, Islamic History and current events cannot be overstated. The content framework is insufficient on the subject.

In China, the native Ming dynasty removed the Mongols and returned the administration of China's government to Confucian scholar-officials.

In the remainder of this unit, students will engage with this question: **How did increasing interconnection and trade, competition between states (and their people), and technological innovations lead to voyages of exploration?** Most states and empires supported trade as the rulers and elite groups wanted access to products such as silk from China, Persia, Syria, and Egypt; spices from India and Southeast Asia; cotton cloth from India and Egypt; and gold from West Africa. Kings and their officials also realized that trade made their states strong and increased their tax income. Some used their military power to take over trade centers that belonged to other states or to dominate

trade routes. As trade connections, imperial expansion, and travel increased in Afroeurasia, both conflict and cooperation occurred at sites of encounter. Competition between states for land and resources and between the followers of different religions made many encounters violent. At the same time, people from different cultures found ways to cooperate so that they could trade and coexist.

Of the major regions of Afroeurasia, medieval Christendom had one of the least developed but also one of the fastest growing economies. There were few European products that people in Asia and Africa wanted to buy, but there was a large and growing market in Europe for Asian spices, cloth, porcelain, and other goods. Europe had to export silver and gold to pay for these goods. Most of the silver ended up in China. Between about 1000 and 1300 CE, the ships and traders from Venice and Genoa rose to dominate long-distance commerce to Europe from Cairo and other Muslim trade cities in Southwestern Asia and North Africa. During the same time period, certain states of Western Christendom, notably England, France, Castile, and Aragon grew stronger and more centralized. The kings of Castile, Aragon, and other Christian kingdoms of Iberia fought against Muslim kingdoms of al-Andalus for both religious and political reasons. As a case study of Christian, Muslim and Jewish interaction in medieval Iberia, students analyze the site of encounter, Majorca, with the question: **What were the effects of the exchanges at Majorca?** King James I of Aragon conquered this island off the eastern coast of the Iberian Peninsula from its Muslim Almohad rulers in 1229. Students read excerpts from James's *Autobiography* in a guided activity that teaches them how to cite evidence. They

1504 learn that James was motivated in part by Majorca's position as a trading and  
1505 shipping center for the western Mediterranean and the Maghribi ports, which  
1506 controlled the gold trade from Mali. Catalan merchants urged James to take over  
1507 Majorca because they wanted to gain access to those markets. On the Majorcan  
1508 base and elsewhere in Iberia, Catalans, Genoese, Iberian Jews, Iberian Muslims  
1509 (Moors), and Portuguese developed maps, such as the Catalan Atlas, ships, and  
1510 navigational technology which gave Mediterranean shippers access to the  
1511 Atlantic Ocean. Accessing the Catalan Atlas reproductions online, students  
1512 closely examine this early map of Afroeurasia to identify its improved features,  
1513 such as accurate coastlines and a compass rose. In a gallery walk, they analyze  
1514 objects, such as the lateen sail and the astrolabe, ~~PC: adopted from the Islamic~~  
1515 ~~world-~~ **originated in India, RFC: Historical accuracy and correct**  
1516 **acknowledgement of role of different cultural contributions** and the compass,  
1517 invented in China, and visuals of medieval ships to identify the technological  
1518 improvements. These examples demonstrate the synthesis of creative energies  
1519 that a site of encounter often produces. Using this technology, Catalans and  
1520 Portuguese began exploring the African coast (looking for a different route to the  
1521 gold fields of West Africa). **PC: By the mid-8<sup>th</sup> century, within 40 years of the**  
1522 **Umayyad Caliphate conquest of Spain, all the churches of Cordoba, the Andalus**  
1523 **Capitol, were destroyed or were being turned into mosques. Three Arab-Berber**  
1524 **Muslim invasions repeatedly sought to rule over the indigenous seven million**  
1525 **non-Muslim people of Spain and treated them as non-Muslim inferiors, dhimmi, if**  
1526 **they refused to convert. During the reign of of Abd al-Rahman III starting in 929**

1527 CE Cordoba flourished. In the Muslim South under the Almoravids and  
1528 Almohades severe restrictions of non-Muslims prevailed. The Jewish vizier  
1529 Joseph ibn Nagrehla was crucified in 1066 CE and a Muslim mob massacred the  
1530 4000 Jews of Granada. Most Jews moved northward to avoid the Muslim  
1531 invaders and the coercion to convert to Islam. The great Jewish doctor, scientist  
1532 and scholar Maimonides eventually had to escape Muslim Spain to avoid forced  
1533 conversion to Islam. When Christianity reconquered Spain it, too, became  
1534 intolerant during the reign of Ferdinand and Isabella. RFC: The myth of a  
1535 multicultural tolerant society in Spain under the Islamic invaders is ahistorical  
1536 according to substantial contemporaneous Muslim, Christian and Jewish records,  
1537 which have been translated, documented and researched. The number of Jews  
1538 slaughtered in Granada under Islam is comparable to the First Crusades. This is  
1539 an important fact. The destruction of churches was devastating. Periods of calm  
1540 existed for non-Muslims living as inferiors, but the Muslim invasions and ruling  
1541 class were often destructive, oppressive and murderous. However, increasing  
1542 intolerance of the Iberian Christian kingdoms to Jews and Muslims ended that  
1543 multicultural society by 1500. In the “Investigative Reporting on Intolerance,”  
1544 student groups read excerpts from al-Idrisi, Benjamin of Tudela, Ramon Llull, or  
1545 Ferdinand and Isabella. Then the student group designs and acts out an  
1546 investigative report (as for TV news or a cell phone I-Report). Each student in the  
1547 group plays a role in the report, which can be videotaped, recorded on a cell  
1548 phone, or acted out live. All reports are shown to the class, and students record  
1549 specific information and evidence on a chart. The teacher concludes by pointing



1550 out that England, France, and other states also expelled Jews in this period.

1551 Tired of the persecution, many European Jews migrated to Poland, where the  
1552 government gave them security and rights, Russia, and elsewhere in Eastern  
1553 Europe.

1554 Next the students switch to a site of encounter in India, Calicut, a major trade  
1555 center of the Indian Ocean trading network. As they explore the question: **What**  
1556 **were the effects of the exchanges at Calicut?** students learn about both the  
1557 fifteenth-century Indian Ocean trade and the advent of the Portuguese in 1498. In  
1558 the “What’s so Hot about Spices?” activity, students examine written and visual  
1559 primary sources about popular spices, where they were grown, and how they  
1560 were used as flavorings, medicines, and perfumes. Using the Sites of Encounter  
1561 in the Medieval World map, students study the Indian Ocean monsoon patterns  
1562 and tables of medieval sailing seasons to determine the effects on ships,  
1563 merchants, and sailors. Ships from many states visited Calicut, including Chinese  
1564 junks and the huge fleets led by Admiral Zheng He. Between 1405 and 1433, the  
1565 Ming emperor sent out enormous fleets of hundreds of ships on seven major  
1566 voyages to trade and collect tribute in the Indian Ocean, advancing as far west  
1567 as the Red Sea and East Africa. Although after 1433, the Ming emperors did not  
1568 send out any more naval fleets, trade continued. In the “Analyzing Perspectives  
1569 on Calicut and Trade” group activity, students read primary sources written by  
1570 Arab travelers, Jewish merchants, Persian ambassadors, Chinese officers and  
1571 explorers, and Portuguese explorers. Each group member chooses an equal  
1572 share of the sources, which he or she reads aloud to the group and then guides a

discussion, as everyone else fills out a source analysis chart. Students use the evidence to write an essay on the question: **What were the effects of the exchanges at Calicut?** The lesson has the writing prompt, instructions for evidence use, an effects organization chart, an evidence analysis chart, an essay frame, and a grading rubric. The teacher selects among these resources those that will support English Learners and struggling writers as appropriate.

To conclude, the teacher returns to central question: **How did increasing interconnection and trade, competition between states (and their people), and technological innovations lead to voyages of exploration?** He or she asks students to identify examples of each of these causes from Majorca and Calicut. Comparison of the voyages of Zheng He with those of Columbus and/or Da Gama makes a good transition to the next unit.

### **Global Convergence, 1450-1750**

- What impact did human expansion in the voyages of exploration have on the environment, trade networks, and global interconnection?
- Why did the Europeans use colonialism to interact with Native Americans and some Southeast Asians? What were the effects of colonialism on the colonized people?
- What were the effects of exchanges at Tenochtitlán/Mexico City in the 16<sup>th</sup> through 18<sup>th</sup> centuries?
- Was slavery always racial?
- How did the ~~PC: gunpowder~~ RFC: the term has a historical application the

1596       the Mughal, Safavid and Ottoman empires not the others empires  
1597       (Ming/Manchu China, Mughal India, Safavid Persia, Ottoman Empire,  
1598       Russia, Spain, later France and England) extend their power over people  
1599       and territories?

1600       This unit begins with the question: **What impact did human expansion in**  
1601 **the voyages of exploration have on the environment, trade networks, and**  
1602 **global interconnection?** In the last unit, students investigated the state of  
1603 Afroeurasian trade and power before the voyages of exploration and the  
1604 technological developments in ships and navigation that enabled the European  
1605 voyages. They examined the Chinese voyages of exploration led by Zheng He  
1606 and the initial Portuguese voyages around Africa to India and Calicut. Now they  
1607 turn to the Spanish and Portuguese voyages across the Atlantic begun by  
1608 Columbus. As a result of these voyages, new oceanic routes connected nearly  
1609 every inhabited part of the world. The Early Modern Period witnessed greater  
1610 global connection and exchange, as European conquests and encounters in the  
1611 Americas linked both hemispheres in significant ways.

1612       People, plants, and animals were introduced to places where they had  
1613 previously been unknown. This “Columbian Exchange” led to profound changes  
1614 in economies, diets, social organization, and, in the Americas, to a massive  
1615 devastation of Indian populations because of exposure to new disease  
1616 microorganisms originating in Afroeurasia. The Columbian Exchange marks the  
1617 important biological exchange of disease, flora, and fauna between both  
1618 hemispheres. Students investigate the transfers of American crops such as

1619 maize, potatoes, and manioc to Afroeurasia, as well as addictive substances  
1620 such as tobacco and chocolate. From Afroeurasia, the Americas acquired  
1621 horses, cows, pigs, and sheep. Introduction of new staple crops helped increase  
1622 the population in much of Afroeurasia, and the imported animals and plants  
1623 transformed the landscapes of the Americas. The Colombian Exchange also  
1624 occurred across the Pacific Ocean: American crops transplanted to China grew  
1625 the Chinese economy, while the chili pepper sent to Southeast Asia affected food  
1626 preparation, the economy, and culture. The diffusion of Afroeurasian diseases to  
1627 the Americas had catastrophic demographic consequences. The mortality of as  
1628 much as 90% of Native American population allowed European newcomers to  
1629 conquer territories in the Americas. Migration by Europeans and forced migration  
1630 of Africans to the Americas led to a radically different population mix and the  
1631 emergence of new hybrid populations and cultures. Africans enslaved and forced  
1632 to migrate outnumbered Europeans in the Americas **PC: in some places and at**  
1633 **certain times. until the nineteenth century. RFC: Correction PC: About 5% of the**  
1634 **total number of trans-Atlantic African slaves came to North America while it was**  
1635 **an English colony. The other 95% were sent to the Caribbean, South and**  
1636 **Central America. RFC: It is important for students to have a proper historical**  
1637 **perspective of the size of the African slave trade to North America.** The loss of so  
1638 many people caused severe economic and demographic disruption in tropical  
1639 Africa. The effects of the Columbian Exchange were profound environmental  
1640 change and huge human population shifts.

1641 European voyages to the Americas and the Indian Ocean transformed world

1642 trade networks. The Spanish extracted precious metals, gold and especially  
1643 silver, and the Portuguese, Dutch, French, and English extracted raw materials,  
1644 such as lumber and furs, from their American colonies and shipped them to  
1645 Afroeurasia. Europeans set up plantations to grow cash crops that were exported  
1646 to Afroeurasia. The result was a massive influx of wealth into Europe. However,  
1647 Asia remained the world's most productive center of agriculture and  
1648 manufacturing until near the end of this era. Chinese products were so highly  
1649 desired in the European market that a substantial portion of the silver taken from  
1650 the New World ended up in China as payment for Chinese products exported to  
1651 Europe. European states and merchants also took over the shipping of products  
1652 around the world's oceans and seas, gradually replacing the merchant fleets of  
1653 other regions. These European states frequently battled with each other to  
1654 dominate shipping routes, trade cities, and lands with desirable resources. The  
1655 Portuguese battled Indian, Arab, and Southeast Asian shippers in the Indian  
1656 Ocean, but the Portuguese were soon themselves attacked and replaced by the  
1657 Dutch, who took over the spice islands of Southeast Asia. French and English  
1658 fleets and pirates battled Spanish fleets in the Atlantic and Pacific. Ocean trade  
1659 expanded and became more militarized as the Europeans took over shipping.  
1660 **PC: Muslim Barbary pirates seized American merchant ships and held crews**  
1661 **ransom to enrich the four Muslim "states" of Tripoli, Algiers, Tunis and Morocco.**  
1662 **President Jefferson eventually refused to pay their tributes and the First Barbary**  
1663 **War occurred between 1801-1805. RFC: Jefferson and Adams attempted to**  
1664 **negotiate with Tripoli's ambassador and were told that the Koran said against**

non-Muslims it was “...the right and duty of the faithful to plunder and enslave; and that every mussulman who was slain in this warfare was sure to go to paradise...” Students analyze maps to see how the more important voyages of exploration led to the development of global trading patterns and the location of European colonies by 1750.

Next students investigate the question: **Why did the Europeans use colonialism to interact with Native Americans and some Southeast Asians? What were the effects of colonialism on the colonized people?** It’s important for students to recognize that the Europeans did not take over China, India, Africa, and most of Asia until the nineteenth century. For this entire period, therefore, the major Afroeurasian centers – China, India, and the Islamic World – were too strong for Europeans to conquer. **PC: Europeans were involved in a period of tremendous exploration, known as the Age of Discovery. Kings and Queens of Europe funded explorers to find new passages, lands, natural resources and gold. Navigation required precise knowledge of longitude while at sea or a ship could get completely off course and lost. The pursuit of a precise watch was a critical invention of the eighteenth century to support a ship’s navigation. A brilliant carpenter, clock-maker named John Harrison won a significant prize by the King of England for his long-sought invention. RFC: Europeans were not looking to conquer new lands as much as explore and develop natural resources to boost their economies. They were looking for new passages to China and India. In lands where states were not as strong, Europeans established colonies.** European armies used gunpowder weapons to

1688 defeat local resistance. Europeans became the government rulers and officials  
1689 and changed the laws. They also took desirable land away from the native  
1690 owners and gave it to Europeans. Often the Europeans used the land to grow  
1691 tropical commercial crops for sale in Afroeurasia. Sometimes the European  
1692 government and army forced the native people to work for the Europeans as  
1693 well. Finally, European Christian missionaries spread through the colonies trying  
1694 to convert local people to Christianity. Some states, such as Spain and Portugal,  
1695 supported these missionaries and helped to ~~PC: force~~ encourage RFC: The  
1696 missionaries were often attempting to bring a more advanced civilization to  
1697 primitive indigenous people and to train them according to Christian morality.  
1698 local people to change their religion; other states, such as the Netherlands, did  
1699 not pay much attention to missionary activities. The teacher uses a guided  
1700 discussion format to address the question: **Why did the Europeans use**  
1701 **colonialism to interact with Native Americans and some Southeast Asians?**  
1702 Students brainstorm possible motives of Europeans and weigh the relative  
1703 importance of power, wealth, competition with other European states, and  
1704 religion, using a discussion guide with sentence starters modeling academic  
1705 language. As a group, students rank the possible motives and explain their  
1706 reasons, and each student individually writes a one-sentence interpretation  
1707 (argument or claim) answering the question. The teacher emphasizes that  
1708 although many states had conquered sites of encounter in the past, colonialism  
1709 was a new form of interaction between cultures. Colonists usually attempted to  
1710 bring the advances of European civilization to native or primitive people who

1711 often lived very challenging lives in harsh environments. Europeans introduced  
1712 sophisticated agricultural, shipping, building, printing, religious, political and  
1713 economic techniques that often made the lives of indigenous people easier.  
1714 Native peoples taught Europeans uses of local plants, geography, hunting skills  
1715 and bartered with their crafts, jewelry or tools. The interaction with the indigenous  
1716 people could be or often became unequal, exploitative or coercive, especially if  
1717 the natives became belligerent or when the colonizers usurped their territory.

1718 RFC: The history of European colonization in the world is complex. Providing  
1719 multiple points of view concerning a complicated topic encourages critical  
1720 thinking. Western civilization has advanced the living conditions, life spans,  
1721 freedom and economic conditions of most of the free world through colonization.  
1722 The Framework says, “History without controversy is not good history...”

1723 In addition to conquering areas where there were divisions among many  
1724 states, such as Sumatra, Java, Malaysia, and the Philippines, or where there  
1725 were no states, such as the Caribbean islands, Spanish conquerors took over  
1726 both the Aztec and Inca empires in the early sixteenth century. Students assess  
1727 explanations that historians have given for their defeat at the hands of small  
1728 numbers of Europeans. Two key factors aided European military efforts. The first  
1729 was the introduction of infectious diseases, such as smallpox and measles,  
1730 which were endemic in Africa and Eurasia, but against which American Indian  
1731 populations lacked even partial immunities. These diseases began to ravage  
1732 societies in both North and South America shortly after the Spanish invasions got  
1733 underway. The second factor was Spanish success at allying with local groups,



1734 notably the Tlaxcalans, who wished to free themselves from Aztec rule. In the  
1735 California EEI Curriculum Unit “Broken Jade and Tarnished Gold,” students learn  
1736 that the Spanish needed the natural resources of the region, with a goal of  
1737 sustaining their own economic and political systems in the “Old World.” They  
1738 explore many human social factors including greed, religious fervor, and disease  
1739 that left the Spanish in control of vast lands in Central and South America,  
1740 eventually propelling the empire to expand into the lands to the north, including  
1741 California.

**Grade Seven Classroom Example: The Spanish Conquest of Mexico**

To assess the impact of the Spanish conquest, Mr. Brown’s students return to the question: **What were effects of exchanges at Tenochtitlán/Mexico City in the 16<sup>th</sup> through 18<sup>th</sup> centuries?** The students begin by analyzing images of the conquest and interactions between Spanish and Aztecs/Mexica, which can be found in the image exercises in the “Conquest of Mexico” materials at the American Historical Association’s *Teaching and Learning in a Digital Age* website.

After Mr. Brown explains how to analyze perspective or point of view, student pairs source the images and identify evidence of exchanges, effects of exchanges, and perspective. As they share their evidence, Mr. Brown guides and refines their understanding of perspective or point of view. Next they engage in a close reading of excerpts from accounts of the conquest and its early impact from the Letters of Cortés, the *True History* of Díaz del Castillo, *Broken Spears*, the

*Florentine Codex*, and the *Short Account of the Destruction of the Indies* by De Las Casas. (Excerpts in English and Spanish from all of these works are readily available on the web, except for *Broken Spears*, collection of Aztec writings about the conquest that was originally written in Nahuatl and recently edited and translated into English.) Sometimes Mr. Brown has all students read every document; other times he divides the documents between student groups. (The most effective division would have students read one Spanish account and one Aztec account that addressed the same event or topic.)

Each student reads the document individually first, and then discusses the question: **What is this reading about?** with a partner. In the second reading, students fill out a sentence deconstruction chart that breaks down the most crucial sentence or sentences of the text, complete a worksheet that helps them identify unfamiliar vocabulary in context, and then answer text-dependent questions. For the third reading, the students mark up and annotate the text, using cognitive markers (for exchanges, effects of exchanges, loaded words, evidence of perspective or point of view, questions).

After reading all the documents, students meet in groups, identify the exchanges and effects of exchanges and cite evidence for each on an effects analysis graphic organizer. As Mr. Brown displays the graphic organizer of several groups on the elmo, he or she helps students group together common exchanges, state their points in academic language, and understand any unclear points. Students investigate examples of the hybrid nature of Colonial Latin

America and assess the contributions of native peoples to the cultural, economic, and social practices of the region by 1750. (Two concrete examples of this are the building of the Mexico City cathedral on the location of the central pyramid, as well as other changes to the spatial geography of Mexico City, and the Virgin of Guadalupe. Seventeenth-century Dutch, English, and French conquest and colonization in the Caribbean and North America are introduced and can be compared with developments in Latin America.)

**CA HSS Standards:** 7.7.3, 7.11.2

**CA HSS Analysis Skills (6–8):** Chronological and Spatial Thinking 3, Research, Evidence, and Point of View 5

**CA CCSS for ELA/Literacy:** RH.6–8.1, 2, SL.7.1, 4, L4a

**CA ELD Standards:** ELD.PI.7.1, 6a, 6b, 12a; ELD.P.II.7.12a

1742

1743       Next students investigate the transport of African slaves to the Americas and  
1744 the creation of racialized slavery with the question: **Was slavery always racial?**  
1745 The teacher refers back to examples of slavery in the ancient and medieval  
1746 world, such as Rome, where slaves belonged to all ethnic groups and were  
1747 usually captives in war. In the medieval Mediterranean, Christians and Muslims  
1748 enslaved captives who did not belong to their own religions. However, slavery  
1749 was not necessarily for life, and the children of slaves were not always slaves  
1750 themselves. In the Americas and the trade circuit scholars call the Atlantic World,  
1751 European slave-traders imported kidnapped Africans to work on plantations and  
1752 mines in response to shortages **PC:** of Indian **RFC:** The European importation of

1753 slaves to North America was not primarily due to a shortage of Indians. labor in  
1754 the Americas. Since relatively few Europeans wished to migrate to the Americas  
1755 to perform grueling labor in tropical climates, European planters and mine  
1756 operators turned to western Africa to acquire large numbers of enslaved men and  
1757 women and thereby have the labor for large-scale capitalist enterprises in the  
1758 Americas. Teachers may also highlight the role played by African leaders such  
1759 as Queen Nzinga from Angola in this increasingly global exchange. PC: White  
1760 slavery also occurred in the Americas. Over 100,000 Irish were enslaved and  
1761 shipped across the Atlantic to the coast of the Americas and the Caribbean. Irish  
1762 slaves were far cheaper than black slaves. North American also used indentured  
1763 servants, who were most often Europeans, to build America. RFC: National  
1764 Identity requires that students understand “the special role of the United States  
1765 as a nation of immigrants.” In the Americas, slavery became racialized and  
1766 Europeans, PC: like the Arab Muslims, RFC: It is misleading to only include  
1767 Europeans in a textbook on World History began to cultivate the idea that  
1768 Africans were lesser people who were supposed to be enslaved. Students  
1769 analyze visuals of the Middle Passage and maps of the Atlantic World trade  
1770 routes and the numbers of slaves who were transported to the Caribbean and  
1771 Brazil, which vastly outnumbered those who were transported to the Thirteen  
1772 Colonies. Attention to these points will prepare students for studying colonial  
1773 economies and slavery in Grade 8. Africans took part in the world economy in  
1774 ways that profited rulers and traders but that caused misery for millions. The  
1775 forced removal of millions of people also had severe economic and demographic

1776 consequences in tropical Africa.

1777 The final question of this unit is: **How did the PC: ~~gunpowder~~ empires**

1778 **(Ming/Manchu China, Mughal India, Safavid Persia, Ottoman Empire,**

1779 **Russia, Spain, later France and England) extend their power over people**

1780 **and territories?** Wide-scale use of gunpowder technology – cannon and

1781 firearms – transformed warfare and armies. Since these weapons were so

1782 expensive, only states could afford them. Gunpowder technology revolutionized

1783 warfare and enabled the power of the central state or empire to expand greatly.

1784 With firearms, state armies could dominate internal rivals and decimate larger

1785 armies that had no firearms. As a result, some states built large PC: ~~gunpowder~~

1786 RFC: The term was coined to describe the Mughal, Safavid and Ottoman

1787 ~~gunpowder~~ empires not the others empires using the power of the new technology. These

1788 ~~gunpowder~~ empires, which included Spain, Russia, Ming China, the PC: Islamic

1789 Mughal Empire in India, the Islamic Safavids in Persia, and the Islamic Ottoman

1790 Empire, RFC: In keeping with the regularly used term in the rest of this unit it is

1791 appropriate to recognize that all these were Islamic Empires or Caliphates were

1792 able to dominate weaker polities and expand their territories. In England, France,

1793 Japan under the Tokugawa Shogunate, and many other smaller states, rulers

1794 used the power of their armies to deprive feudal lords of their local power and

1795 centralize authority in their own hands. As a result, states became more

1796 centralized and governments grew stronger. ~~Gunpowder~~ PC: Empires and states

1797 used their armies to attack other states as well PC: using the explosive,

1798 ~~gunpowder~~. For example, in the sixteenth century, Ottoman armies attacked the

1799 Austrian Empire, Hungary, and Poland. French and English armies and navies  
1800 fought wars against the Spanish and Austrian Habsburg empires.

1801

1802 **The Impact of Ideas, 1500-1750**

1803 • How did the Reformation divide the Christian Church, millions of people,  
1804 and European states?

1805 • How did world religions change and spread during the early modern  
1806 period?

1807 • What were the effects of the Renaissance and the Scientific Revolution?

1808 • How were the social contract and other political ideas of the  
1809 Enlightenment revolutionary?

1810 This unit investigates religious, cultural, and intellectual changes in the period  
1811 from 1500 to 1750. Students see the impact of new information flowing into  
1812 Europe from the “discoveries” in the Americas as a more critical factor in  
1813 reshaping European thought than the cultural movement of the Renaissance.  
1814 While the Reformation was a critically important development in Christianity,  
1815 other world religions continued to change and spread in this period as well. To  
1816 reflect this new historiography, this unit focuses on two strands, religion and  
1817 cultural and intellectual developments, both in the world context. Rewriting of this  
1818 unit also addresses the problem of teaching abstract concepts to seventh-  
1819 graders in May and June. It streamlines the content to focus on the most  
1820 important developments and recommends activities that will engage students as  
1821 well as challenge them.

1822 To introduce the Reformation, the teacher reminds students that there was  
1823 only one Church in Western Europe, headed by the Pope in Rome, but that there  
1824 were other Christian churches elsewhere, such as the Orthodox churches. In the  
1825 1500s, Roman Christianity split into multiple denominations. Students will focus  
1826 on the question: **How did the Reformation divide the Christian Church,**  
1827 **millions of people, and European states?** By the early sixteenth century,  
1828 criticism of the clerical and institutional practices of the Catholic Church (e.g., the  
1829 selling of indulgences and corruption by the clergy) was extensive. Martin Luther  
1830 not only criticized these practices, but also fundamental doctrines such as the  
1831 validity of five of the seven sacraments and the need for clergy and good works  
1832 to achieve salvation. He created a new theology that Christian religious practice  
1833 be strictly guided by knowledge from within the Bible alone and that salvation  
1834 was justified by ‘faith alone.’ Students can analyze Martin Luther’s account of his  
1835 tower experience, using the excerpt, sentence deconstruction chart, and analysis  
1836 chart on the Blueprint for History blogpost “Martin Luther Primary Source and  
1837 CCSS Activity.” A generation later, John Calvin argued for predestination,  
1838 whereby those elected by God were certain of salvation. The distinctions  
1839 between Lutheranism and Calvinism were significant and led to many separate  
1840 denominations within Protestantism. Students examine a diagram showing how  
1841 modern Christian churches descended from these original splits in Protestantism.  
1842 The Catholic Reformation in response to Protestantism transformed the Roman  
1843 Church as well, especially in its practices. All churches stressed education,  
1844 understanding of doctrine, and social discipline for lay people.

1845       The Reformation had dramatic effects on European people. All of the new  
1846 denominations, Catholic and Protestant, were intolerant of each other and  
1847 separated their **PC: religious practices and prayers by** ~~would not allow believers~~  
1848 ~~from another denomination to coexist with their believers.~~ **RFC: Historical Clarity**  
1849 **and avoidance of current idioms** Mobs of ordinary people sometimes fought over  
1850 religious differences. The rulers of states chose one denomination and required  
1851 all the people living in the state to belong to that denomination. For example, if  
1852 Calvinists found themselves living in a Lutheran state, they had either to hide  
1853 their belief or move to another country. The threat of Protestantism added more  
1854 fuel to the already growing religious persecution in Spain, which had expelled the  
1855 Jews in 1492. Spain expelled all Muslims between 1500 and 1614 and  
1856 persecuted converts and dissenters in the Spanish Inquisition. Spanish identity  
1857 became associated with Roman Catholic belief and a strong sense of the  
1858 Spanish mission to protect and spread it, which showed also in the strenuous  
1859 and successful efforts of the Spanish to convert the local people in their Latin  
1860 American colonies and the Philippines. Protestant states were also **PC:**  
1861 **sometimes** intolerant and **PC: occasionally** executed Catholics and members of  
1862 other Protestant denominations. In addition, state authorities executed 50,000  
1863 people,  $\frac{3}{4}$  of them women, as witches who had sworn loyalty to the devil.

1864       Whereas the Catholic Church insisted that priests and nuns remain celibate  
1865 (unmarried), the new Protestant churches permitted their clergy to marry. In a  
1866 few radical Protestant sects, women sometimes became leaders in church  
1867 organization and propagation. However, male clergy, both Catholic and



1868 Protestant, generally agreed that even though men and women are equal in the  
1869 sight of God women should bow to the will of their fathers and husbands in  
1870 religious and intellectual matters.

1871 Religious differences shaped European divisions for the rest of the early  
1872 modern era. Most of northwestern Europe, such as England, the Netherlands,  
1873 the northern German lands, and Scandinavia, became Protestant, while most of  
1874 southwestern Europe, such as France, Spain, the southern German lands, and  
1875 Italy, remained loyal to Rome. Religious differences led to wars between Spain  
1876 and England, the revolt of the Netherlands, the Huguenot civil wars in France,  
1877 and the Thirty Years War in Germany, which ended in 1648. By that time, after  
1878 150 years of religious warfare, many Europeans were calling for religious  
1879 toleration to bring an end to religious violence.

1880 Students now turn to the question: **How did world religions change and**  
1881 **spread during the early modern period?** The expansion of global **PC:**  
1882 **exploration, invasions** and communications **RFC: Accuracy and completeness**  
1883 facilitated the further expansion of major world religions, notably Christianity in  
1884 the Americas and Southeast Asia, Islam around the Indian Ocean rim, and  
1885 Theravada Buddhism from Sri Lanka to Southeast Asia. The Christian  
1886 reformation played a significant role in motivating colonization of the Americas  
1887 **PC: ,particularly for people seeking religious freedom. RFC: Too vague and**  
1888 **requires specificity, The Framework requires that “Students are expected to learn**  
1889 **about the role of religion in founding this country” (10).** European missionaries,  
1890 especially Catholic missionary orders, spread reformed Christianity in Africa and

1891 Asia during the early modern period.

1892 A new world religion, Sikhism, was founded in 1469 in South Asia. Sikhism  
1893 was founded by Guru Nanak, a social reformer who challenged the authority of  
1894 the Brahmins and the caste order. Students learn about the Sikh Scripture (Guru  
1895 Granth Sahib), articles of faith, the turban, and Sikh history. Guru Nanak taught  
1896 that all human beings are equal and can realize the divine within them without  
1897 any human intermediaries or priests. Sikhs believe that each individual can  
1898 realize the divine on his or her own through devotion to God, truthful living, and  
1899 service to humanity. The three basic principles of Sikhism are honest living,  
1900 sharing with the needy, and praying to one God. With the addition of Sikhism,  
1901 there were now four major religions of indigenous origin. While relations between  
1902 people of different religions were often peaceful, generally, most Muslim rulers  
1903 persecuted Sikhs as well as Hindus and Jains. Other Mughal rulers, most notably  
1904 Akbar, **PC: eventually** encouraged and accelerated the blending of Hindu and  
1905 Islamic beliefs as well as architectural and artistic forms, **after his jihad invasions**  
1906 **had slaughtered hundreds of thousand of Hindus considered by his Islamic**  
1907 **theology to be polytheists.**

1908 Religious enthusiasm and challenge to orthodoxy in the early modern period  
1909 was not unique to Europe **PC: or the Islamic regions. RFC: Historical accuracy** In  
1910 China the philosopher Wang Yangming (1472-1529) initiated a reform of neo-  
1911 Confucian teaching and practice, which he found dogmatic and snobbish. He  
1912 argued that ordinary women and men have the capacity to lead honest lives and  
1913 know good from evil without learning Confucian texts and performing

ceremonies. In Iran, the Safavid Dynasty gave support to the Shi'a branch of Islam, thereby challenging Sunni authority. For another example of adoption and adaptation, students can analyze art and texts from Java to see how the journey of nine Sufi saints led to a synthesis of local animism, Hinduism and Islam. On a global scale, religious change in the early modern period tended to promote more personal forms of practice at the expense of the power of entrenched religious institutions and clerics. Religions continued to spread as people sought ways to understand the changes happening around them.

The teacher makes the transition to the question: **What were the effects of the Renaissance and the Scientific Revolution?** by telling students that they will be studying the development and spread of other sets of ideas besides religious ones. The Renaissance was a cultural and intellectual movement that began in the Italian city-states in the mid-fourteenth century and spread across Europe by the sixteenth century.

The Italian Peninsula witnessed significant urbanization and the formation of prosperous independent city-states such as Venice, Genoa, Florence and Milan. With wealth generated from trade and industry, and inspired by commercial and political rivalry with one another, these city-states experienced a remarkable burst of creativity that produced the artistic and literary advances of the Renaissance. **PC:** ~~Through extensive contact with Byzantine and Islamic scholars,~~ **A** considerable body of Greco-Roman knowledge was rediscovered. **RFC:** Misleading and incomplete since Indian, Persian, Jewish, Latin, European and numerous other scholars of various ethnic backgrounds contributed to the

1937 **revival** This revival of classical learning was named humanism. Humanists  
1938 studied history, moral philosophy, poetry, rhetoric, and grammar, subjects they  
1939 thought should be the key elements of **PC: a liberal arts RFC: Clarity and**  
1940 enlightened education. Humanism facilitated considerable achievements in  
1941 literature, such as the works of Dante Alighieri, Machiavelli, and William  
1942 Shakespeare, and the arts, such the painting and sculpture of Leonardo da Vinci  
1943 and Michelangelo di Buonarroti Simoni. Students investigate the Renaissance  
1944 artistic techniques, such as perspective and realistic portraits, and architectural  
1945 masterpieces, such as the Sistine Chapel. After 1455, the printing press, using  
1946 moveable metal type, and the availability of manufactured paper disseminated  
1947 humanism and Italian Renaissance learning to other parts of Europe and beyond.  
1948 In Northern Europe, humanist interest in the origin and development of  
1949 languages inspired the creation of new and more exacting Greek and Latin  
1950 versions of the New Testament as well as vernacular translations of the Bible.  
1951 This emphasis on exact reading of the **PC: Bible** ~~Christian scriptures~~ **RFC: More**  
1952 **accurate since the Jewish Bible was also made available to the common**  
1953 **Christian and was very influential in the founding of America** was an important  
1954 influence upon early Protestant thinkers.

1955 Humanism played a continuing role in advancing science, mathematics, and  
1956 engineering techniques, as well as the understanding of human anatomy and  
1957 astronomy. Discoveries led to a Scientific Revolution in early modern Europe.  
1958 The long-term origins of the Scientific Revolution were rooted in the historical  
1959 connections with Greco-Roman rationalism; Jewish, Christian, and Muslim

science; and Renaissance humanism. European exploration and colonization in this period also stimulated a desire for intellectual understanding of the human and natural world. New information, new plants, and new animals from the Americas, which were not mentioned in the Bible nor by Aristotle and other ancient Greek authorities, led many to challenge traditional Christian and classical ideas about the universe. Scientists replaced reliance on classical authorities with the methodologies of the Scientific Revolution: empiricism, scientific observation, mathematical proof, and experimental science. They created what is today known as the scientific method. A number of significant inventions and instruments in over the 16<sup>th</sup> and 17<sup>th</sup> centuries—the telescope, microscope, thermometer, and barometer—furthered scientific knowledge and understanding. There were significant scientific theories in astronomy and physics, including those associated with Nicolaus Copernicus, Johannes Kepler, Sir Isaac Newton, and Galileo Galilei (a physicist and astronomer who was charged with heresy by the Catholic Church for his public support of Copernicus' theory that the earth revolved around the sun; he spent his final days under house arrest **PC: though he remained a devout Catholic RFC: Historical accuracy and human interest**).

By the eighteenth century, scientific thinking and rational thought in Europe were reconciled with religious ideas and practice, as scientists justified their studies as identifying the patterns of the natural world to discover the plan of the divine. Many people accepted the concept that the universe operates according to natural laws, which human reason can discover and explain. The development

1983 of a culture of scientific inquiry in Europe was associated with its autonomous  
1984 universities in some countries. In these institutions scholars received some legal  
1985 protection and were relatively free to study and argue what they pleased.  
1986 Gradually, European scientific knowledge began to inform military, agricultural,  
1987 and metallurgical technologies. By the early eighteenth century, this culture of  
1988 scientific inquiry was diffused beyond Europe through the establishment of  
1989 universities in Mexico, Peru, and North America. The teacher sets up a gallery  
1990 walk of major inventions and discoveries of the Scientific Revolution and gives  
1991 students a source analysis chart that includes the questions: **What were the**  
1992 **effects of the Scientific Revolution? What modern ideas or technologies**  
1993 **came from this invention or discovery?** When students have completed  
1994 gallery walk, the teacher leads a discussion of the effects of the Scientific  
1995 Revolution, and lists effects on the board as students identify them.

1996 Newton's recognition that nature was understandable, predictable, and bound  
1997 by natural laws proved an important inspiration to Locke and other early thinkers  
1998 associated with the Enlightenment who argued that such laws and  
1999 understandings were applicable to the human and moral world as well. The  
2000 Enlightenment emerged from the Scientific Revolution, and the political and  
2001 social conditions of the 18<sup>th</sup> century. The students focus on the question: **Why**  
2002 **were the social contract and other ideas of the Enlightenment**  
2003 **revolutionary?** Beginning in the late seventeenth century, philosophers began to  
2004 employ the use of reason and scientific methods to scrutinize previously  
2005 accepted political, **PC: economic RFC: Important historical influence which**

2006 influenced America's fundamental principle of free enterprise and capitalism (12)  
2007 and social doctrines. Enlightenment thinkers, such as John Locke, Jean-Jacques  
2008 Rousseau, Charles-Louis Montesquieu, PC: Adam Smith, RFC: Tremendous  
2009 influence on free market and capitalist economic thinking and Thomas Jefferson,  
2010 proposed religious toleration, equal rights of all before the law, and the Social  
2011 Contract. The teacher focuses on the social contract, as it provides the  
2012 necessary bridge to Grade 8. After explaining its three fundamental concepts, the  
2013 teacher assigns a choice project: students can either write a story, draw a visual,  
2014 or act out the three ideas of the social contract. Students work alone on stories or  
2015 visuals, but form small groups for the acting option. The students can also  
2016 engage in a service learning project that emphasizes the importance of the  
2017 responsibility of citizens in a democracy. If the people are the basis of the state,  
2018 then they must act to protect the state and other citizens, participate in state  
2019 institutions, such as jury duty and voting, and help insure rights for all.